Philos & Rel

The Christian Century

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Remember Martin Niemöller!

By Ewart Edmund Turner

Where Is the Bondage?

An Editorial

Shall We Quit or See It Through?

By Max C. Otto

Let the Federal Council Lead!

An Editorial

Father Ligutti's Homestead

By Warren C. Taylor

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In This Issue

MAX C. OTTO

is professor of philosophy in the University of Wisconsin. Professor Otto's books include *Things and Ideals, Natural Laws and Human Hopes,* and—in collaboration with H. N. Wieman and D. C. Macintosh—*Is There a God?*

EWART EDMUND TURNER

is now an executive of the American Committee for Christian German Refugees. Dr. Turner was formerly minister of the American Church in Berlin and a staff correspondent for The Christian Century. The information contained in the article in this issue was gathered by Dr. Turner during a recent visit to Germany and bespeaks his intimate relationships with the ministers of the Confessional Church and members of the Niemöller family.

WARREN CYRIL TAYLOR

is minister of the Forest Avenue Baptist Church, Des Moines, Iowa, and is a staff correspondent for The Christian Century.

Coming

Next week the series of articles on "How My Mind Has Changed in This Decade" will open. The first article in the series will be contributed by Willard L. Sperry, dean of the divinity school of Harvard University. Following Dr. Sperry, Prof. Henry Nelson Wieman of the University of Chicago will contribute the second article to the series. Others will follow at weekly intervals. . . . Next week Frank J. Taylor will tell the story of the Paraffine Companies, Inc., of San Francisco which have found it good business to invite 18 labor unions, some A. F. of L. and some C.I.O., to organize in their factories.

The CHRISTIAN CENTURY

January 11, 1939

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Calendar of Coming Events

Jan. 11. Ford Hall Forum, Boston; Stefan Zweig, speaker.
Jan. 15. Chicago Sunday Forum, Thorne Hall; Maurice Hindus, speaker.
Jan. 15. Community Church of Boston, Symphony Hall; Frederick L. Schuman, speaker.
Jan. 15. Ford Hall Forum, Boston; David Seabury, speaker.
Jan. 15-20. Religion in Life Week, Ohio State University, Columbus.
Jan. 18-20. Baptist State Convention, West Palm Beach, Fla.
Jan. 19, 20. Texas Ministers' Fellowship Meeting, Ft. Worth.
Jan. 20. Religion and Labor Institute, Chicago Theological Seminary, Chicago.
Jan. 21-25. Cause and Cure of War Conference, Washington, D. C.
Jan. 22. Community Church of Boston, Symphony Hall; Roger Baldwin, speaker.
Jan. 22. Chicago Sunday Forum, Thorne Hall; Julius Bryan, speaker.
Jan. 22. Ford Hall Forum, Boston; Jim Tully, speaker.
Jan. 24. Joint Commission on Unification, Methodist Episcopal Church and Methodist Episcopal Church, South, Jackson, Miss.
Jan. 28, 29. Unitarian Southwest Regional Conference, Dallas, Tex.
Jan. 29. Chicago Sunday Forum, Thorne Hall; Philip F. La Follette, speaker.
Jan. 29. Ford Hall Forum, Boston; Denis Conan Doyle, speaker.
Jan. 30-Feb. 1. Indiana State Pastors' Conference, First Baptist Church, Indianapolis.
Jan. 30-Feb. 3. Annual Pastors' Conference, University of Dubuque, Dubuque, Ia.
Jan. 30-Feb. 2. Ohio Pastors' Convention, Memorial Hall, Columbus.
Jan. 30-Feb. 3. Eighth Annual Minister's Week, Chicago Theological Seminary, Chicago.
Jan. 31-Feb. 10. Carew Lectures, Hartford Seminary, Hartford, Conn., Prof. Herbert G. May, speaker.
Feb. 2-10. Religious Emphasis Week, University of Denver, Denver.
Feb. 5. Chicago Sunday Forum, Thorne Hall; Harry A. Overstreet, speaker.
Feb. 5. Ford Hall Forum, Boston; Kovoor T. Behanan, speaker.
Feb. 6-14. International Council of Religious Education, Chicago.
Feb. 7-9. Colorado Council of Churches, Denver.
Feb. 12. Chicago Sunday Forum, Thorne Hall; Abram Leon Sachar, speaker.
Feb. 12. Ford Hall Forum, Boston; Dr. Horace A. Kallen and Scott Nearing debate.
Feb. 12, 13. Annual Meeting, Church League for Industrial Democracy, Boston.
Feb. 13-15. Minnesota State Pastors' Conference, St. Paul.
Feb. 14-16. Chicago Baptist Institute Midwinter Conference, Chicago.
Feb. 19. Ford Hall Forum, Boston; S. K. Ratcliffe, speaker.
Feb. 21-23. Earl Lectures, Pacific School of Religion, Berkeley, Cal.
Feb. 26. Ford Hall Forum, Boston; Senator Robert M. La Follette, speaker.
Feb. 26, 27. Post Madras Conference, Chicago Temple, Chicago.
Feb. 28-Mar. 1: World Alliance. Presbyterian and Reformed Churches, Western Section, Western Theological Seminary, Pittsburgh, Pa.
Apr. 24-28. Lyman Beecher Lectures, Yale University, New Haven, Conn. Dr. Charles Clayton Morrison, speaker.
Apr. 26. Uniting Methodist Conference.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

VOLUME LVI CHICAGO, JANUARY 11, 1939 NUMBER 2

EDITORIAL

TUSKEGEE INSTITUTE'S annual report states that there were six lynchings in the United States during 1938. That, to be sure, is six too many. But it is in improvement over the eight each in 1937 and 1936, and it is a vast improvement over the twenty in 1935. The most encouraging feature of the new report is its listing of forty-two instances in which officers of the law saved a total of fifty-three persons from mobs. Of the six Negroes lynched, one was charged with rape, three with murder, one with having made an insulting remark to a woman, and one with having failed to complete payment on a funeral bill. A disquieting reflection, however, about these Tuskegee reports is the charge, frequently made in the south, that they do not include numbers of violent deaths which properly should be listed as lynchings. Another is the fact, which can hardly be a mere coincidence, that all the lynchings reported took place during the latter half of last year, after the possibility of enactment of a federal anti-lynching law had been removed. While Congress contemplated passing such a law, there were no lynchings.

Lynching Report Shows Decrease

Changes in the Cabinet

FOR a president who has been in office six years, Mr. Roosevelt has had surprisingly few changes in his cabinet. But two have taken place over the turn of the year, and it is rumored that two or three more will quickly follow. The appointment of Harry Hopkins to succeed Daniel C. Roper as secretary of commerce and of the retiring governor of Michigan, Frank Murphy, to succeed Homer S. Cummings as attorney-general, has produced a good deal of newspaper and political uproar, but it is not likely to bring on anything like a genuine tussle between the President and Congress. Both appointments will be confirmed. Enough senators believe that a president is entitled to the cabinet members he desires to insure a favorable vote. Added to that is the obvious fact that the most vocal opposition to Mr. Hopkins and Mr. Murphy comes from sources which would decry any cabinet appointments save of the most negative character. Whatever may be said of the new cabinet members, they are not negative men. They have positive convictions, closely in line with those held by Mr. Roosevelt, and they hold them positively. They are succeeding colorless men whose departments have needed to be energized with new executive direction. If these two appointments are a fair indication, it would appear that the Roosevelt cabinet will grow rather than diminish in strength as the President nears the end of his term. That does not often happen.

Another Jolt for Block Booking

ONE by one far-sighted leaders in the motion picture industry are taking their stand against block booking, the marketing practice which requires the exhibitor to buy his pictures in blocks, each block consisting of the entire year's output, good and bad, of any studio. Samuel Goldwyn and Carl Laemmle have put themselves on record against this practice. Now comes *Variety,* leading trade organ for the theatrical profession, to add the weight of its potent influence. In a large type editorial directed to the distributors and producers it declares that block booking has not justified itself from the standpoint of encouraging better standards of picture production. Instead, "block booking is a cloak which shields incompetence at the expense of efficiency. . . . Every sales executive in the business knows too well that under block booking the weak are carried along by the strong, and if pictures of the major companies were forced to stand on their own quality as attractions and entertainment there would be an explosion in Hollywood which would eliminate the drones and properly focus approval on the real creators." This is precisely the argument which The Christian Century has advanced time and again during the past ten years. The government suit now pending against the motion picture trust names block booking as the first of the list of trade practices which have wrought injustice to the independent exhibitors. In spite of this mounting weight of protest against the practice, the producers and distributors cling to it with a fanatical fear reminiscent of

the days when churches fought disestablishment. Churches have learned long since that they are better off when each one must stand on its own feet and prove its worth to its community. Good pictures do not need the help of artificial support.

More Local Control For Relief

IT IS a little unkind to hint that the administration's anticipated proposal to give local communities more control over relief and the operations of the WPA is motivated by a desire to escape the criticisms that have been aimed at it for playing politics with funds and jobs. Senator Sheppard's committee on campaign expenditures has a report ready to submit to the Senate. The rumor is that it contains enough explosive material to produce a detonation that will be audible for a long way, certainly the length of Pennsylvania Avenue. That can be discussed, if necessary, after the report has been made public. Even if it should contain some damaging evidence, and if the administration's closest advisers know what to expect, it would not be discreditable to take steps which would make such events less probable in the future. Senator Barkley is authority for the statement that consideration is being given to a plan for the formation of a local nonpartisan board in each community to have oversight of WPA operations, and that with this might be coupled the extension of the civil service merit system to cover all administrative posts in the relief system. Both of these things need to be done. There have been cases of abuse both of the appointive power and of the distribution of relief for partisan purposes. How many cases of this sort there have been, it is impossible to say. Perhaps they have not been more than the normal percentage of crooked acts that is to be expected in any system that lacks an adequate system for preventing them. Certainly the methods of procedure have afforded ample opportunity for partisan and personal exploitation. It ought not to require the revelation of an absolute scandal to bring to an improvement. More oversight by nonpartisan local boards and a wider application of civil service rules to the personnel of the relief administration should be a great help.

The Aftermath of the Lima Conference

THE seventh Pan-American conference adjourned on December 27 after adopting the Declaration of Lima mentioned in these columns last week, as well as more than a hundred other minor resolutions. Adjournment has been followed by a press debate, now raging, over the outcome. Was the United States "defeated" or "successful"? Newspapers in Berlin and Rome chortle at our defeat. The press of the United States naturally tries to emphasize the extent of the gains won by our delegation. The truth seems to be that we were defeated in certain respects where it is probably just as well that defeat should have been our portion, and that we were successful with regard to other matters where success is likely to prove much more important in the future. Mr. Hull brought home a declaration of continental solidarity which, because of its lack of implementation, represented little if any advance over the declaration adopted at Buenos Aires two years ago. But this almost meaningless document may as well be dismissed from mind and consideration centered on the important psychological victory won by America's secretary of state. Except for Argentina, every Latin nation represented at Lima seems to have become convinced of the genuine friendliness of the United States, and even Argentina may finally have been persuaded by Mr. Hull's patience and regard for unanimity that the United States has no intention of trying to impose any policy on the southern continent. This, in view of the past, is a far more solid achievement than any written document signed tongue-in-cheek, could have been. On the other hand, Mr. Roosevelt's attempt to inveigle the conference into giving him a Pan-American sanction for his projected gigantic armament program failed. Perhaps the President will learn something from that failure. Perhaps he will learn that if the United States is to extend protection to the major South American republics, which are far better armed than many North Americans realize, it must be on the invitation of those republics, not on a ukase from Washington announced by an American president who has come to think of himself as the Great White Father of the hemisphere.

Why Thirteen Thousand Fighting Planes?

THE Associated Press has announced "authoritatively" that a week after the opening of Congress President Roosevelt will transmit a special message asking for the immediate construction of an army air force of 10,000 planes. Since a naval force of 3,000 planes was authorized in the two billion dollar naval building bill passed last June, this would give the United States, just as fast as they can be built, 13,000 fighting planes. What for? Aeronautical experts oppose any such program on technical grounds. They say that, with improvements in design coming at their present rate, the planes last built under such a program would be out of date before they left the factory. They warn, also, against having an entire air fleet become obsolescent at one time. General Henry H. Arnold, chief of the army air force, apparently wants no such increase as the President is determined to wish on him. As recently as October, General Arnold expressed himself as well satisfied with the army's present air building program. We do not know of a single competent commentator who thinks that the country needs 13,000 airplanes—or anything like that number—for purposes of defense. Then why build them? Several Washington correspondents give an ominous explanation of Mr. Roosevelt's policy. They say that he expects Germany to threaten England and France with air annihilation again this year or next. Neither of those nations will, by that time, have been able to build their air force up to equal that of Germany. Therefore, the President wants this overwhelming air fleet immediately in order to counter-threaten Hitler that, if he flies against London and Paris, he must reckon with the American air fleet. If this is what Mr. Roosevelt has in mind—and it is the only explanation so far given that makes sense—we commend to the

country the comment of General Hugh Johnson: "There are two theories on which vast armament is proposed for us. One is to defend the Western hemisphere; the other is to prevent Hitler or Mussolini, or both, from starting a general war in Europe by becoming so strong that the mere threat of our joining a coalition against them will bluff them into keeping the peace. . . . Defense of this hemisphere demands only a fraction of this armament. Furthermore, recent history of the gangster nations proves that you can't bluff unless you are both willing and able to make good. Do we want to be willing and able to engage in another European war? That is what the second theory means, and it is being pushed just now hell for leather."

Turning College Campuses Into Flying Fields

TEN THOUSAND additional army planes would require a large force of additional pilots. Even more startling than the President's program for this vast increase in equipment is his plan for training twenty thousand college students annually as "civilian" pilots. "Civilian," of course. The training will be in the hands of army, navy and civilian instructors. It is announced that this plan has been designed to "meet the aeronautical crisis now facing the country." What crisis? We had not realized that there was one. Is it a crisis in civil aviation? If there is really a shortage of competent pilots, the air lines ought to have been making a noise about it and pointing out to ambitious young men the opportunities for advancement in a profession in which, if in any, there must always be room at the top. There must be plenty of young men not too busily or profitably occupied to be approachable on such terms. One suspects that the "crisis" the President has in mind is of another sort. First, there is a political crisis which the army and navy aviation experts cannot see but which requires a huge increase in the number of army planes. If their construction is authorized, there will then be the crisis of getting enough pilots to fly them. Whether or not this is the line of reasoning, it is going to make a lot of difference in the psychological atmosphere of the "several hundred" colleges and universities in which it is planned to introduce courses in flying during the year 1939-40. It will not be necessary to wait that long or to depend upon the doubtful chance of an appropriation by Congress before seeing some samples of the results. The NYA is to finance an experiment with about three hundred young men in perhaps a dozen institutions during the second semester of the present academic year—and that means practically right away. If any educator has been consulted as to the probable effect of this program upon the colleges or their students, that fact does not appear in the record.

Chamberlain and Mussolini Should Have Pleasant Talk

THIS is a nice time for Mr. Chamberlain to be making his visit to Rome. The Anglo-Italian pact, which by its own terms was not to go into effect until Italian intervention in Spain had been virtually terminated, was put into operation a month ago. So Mr. Chamberlain must have been satisfied that the condition had been complied with—at least in principle. And now, with the beginning of Franco's new drive toward Barcelona, the papers are filled with the most circumstantial reports of the operations of four divisions of Italian infantry, and the Roman crowds are loudly cheering the exploits of their fellow countrymen who are supposed either to have gone home or never to have been in Spain. Whether or not this will introduce a note of restraint into the conversations of the prime minister and il duce, one cannot tell, but it is one topic on which neither of them can have anything to say that the other will take pleasure in hearing. Italy's ambitions for territorial expansion at the expense of France will be another theme upon which they will have difficulty in conversing freely. Great Britain is the friend of France. As the friend also of Italy, she might be expected to welcome the task, or at least to accept the assignment, of mediating what may otherwise become a serious quarrel. But France has publicly warned Italy against bringing in any third party to arbitrate a matter about which, in her opinion, there is nothing to arbitrate, since Italian aggression in Corsica or Tunisia would be a plain case of infringing French rights that Italy herself helped to establish and has hitherto frankly recognized. So not much can be said about that. Surely Benito will not discuss his friend Adolf behind his back. One fears that the conversation will proceed under embarrassing restrictions. But there is always the weather, which has been very bad in Europe recently. Mr. Chamberlain can, if he will, have a much more interesting talk with the pope when he makes his call at the Vatican. Before Chamberlain arrives, Daladier's visit to Corsica and Tunisia may produce changes in the political tensions and temperature which will either increase or diminish the difficulty of his position.

Complications Multiply in The Far Eastern War

JUST WHAT is going on behind the curtains in the Far Eastern war we do not know. But evidently something of importance is taking place. Numbers of powers, the United States among them, are maneuvering for new positions. An important break may come very soon. In the meantime, the recent swift succession of events requires study. It started when Japan slammed shut the Open Door in the face of the West. This led to an American loan of $25,000,000 to China, and it was announced that Great Britain would follow the example of the United States. (Up to the present it has failed to do so.) Then Japan publicly offered peace terms to China. They were just about such terms as might have been expected, the principal requirements being establishment of innumerable Japanese garrisons and a virtual Japanese economic monopoly in China. Next came the spectacular flight of Wang Ching-wei from Chungking—present provisional capital—and his reported message sent back to Chiang Kai-shek urging peace on the basis of the Japanese terms. Wang Ching-wei has been perhaps the most conspicuous civilian member of the Chinese government. As the reputed representative of Chinese banking inter-

ests he has led the conservative wing of the Kuomintang, or nationalist, party. Finally, just as we go to press, it is reported that Chiang Kai-shek has followed Wang Ching-wei's flight by arresting two hundred moderates in the nationalist government and that the foreign minister, Wang Chung-hui, formerly on the world court at The Hague, is about to resign. Elimination of such men from the government will leave communist influence stronger than at any previous time. What this all adds up to it is impossible to say at this distance and in the absence of dependable inside information. Obviously, however, the possibility of serious rifts in the Chinese defense cannot be dismissed. If it becomes necessary for Chiang Kai-shek to continue and to extend such drastic measures to uphold his internal authority, China's hitherto astonishing unity in the face of invasion may fall to pieces rapidly. It is an anxious moment for nationalist China.

Let the Federal Council Lead!

SELDOM has the impotence inflicted on Protestantism by its sectarian divisions been more clearly shown than by the current hesitation as to how to deal with the rising demand for a world economic conference under church auspices. The critical nature of the world situation demands swift action. A proposal as to the nature of such action has been made, first in an article contributed to these pages by Dr. Albert W. Palmer on November 9 of last year, then in a resolution unanimously approved by the Federal Council of Churches at its recent Buffalo convention.

Overwhelming support for this proposal is coming from church bodies and Christian individuals in every part of the land. Before the nations have slipped irretrievably past the point where conference is possible it is demanded that action be taken to get a definitive statement of their economic needs into the open, to explore means by which those needs may be satisfied, and thus to try to head off the approaching world war. Yet despite this demand for action, little happens. Why? Plainly because a divided Protestantism has not yet learned how to do what its separated Christian bodies want it to do.

At the present moment the Palmer proposal is in grave danger of falling victim to that old Protestant shortcoming —the willingness to substitute the word for the deed. Again and again when faced with some public crisis demanding united action, we have watched the divided churches go through this same futile performance. Speeches are made that stir the conscience; then a conference is called and action approved; then a resolution is adopted . . . and then nothing happens. Why not? Because at the point where action is supposed to begin, responsibility vanishes. What is everybody's business is nobody's business, unless there is some agency definitely commissioned to work for everybody. Since responsibility rests nowhere, our aspirations and intentions, however noble, however wise, remain verbal.

It was evidently in an attempt to save the idea of a world economic conference from this same unhappy fate that a delegation of the National Peace Conference visited President Roosevelt three days after Christmas. Bearing a petition signed by more than eight hundred educators, publicists and others, the delegation urged the United States to lead in persuading the major nations "to call a world conference on economic and military disarmament which we hope would include among its members not only representatives of government but outstanding leaders of industry, labor, education and religion." The President is understood to have greeted the delegation with great cordiality, but to have said that he saw no prospect of being able to hold such a conference now.

Yet the unhappy fact is that such a conference must be held now, or in the immediate future, if it is to have any chance of success. The crisis dreaded by all mankind, the crisis against which the President is formulating his unprecedented armament program, is coming this year, or next year at the latest. To push the idea of economic conference off into some indefinite and remote future is to reject it entirely. It is to add another chorus to that mournful refrain which, as Lloyd George said, has been heard ever since Versailles: "Too late. Too late."

Meanwhile, however, there are evidences that government forces, even though unwilling to respond to the call for a world economic conference, may not be adverse to using the awakened concern of the churches to forward their own political designs. Following the visit of the National Peace Conference delegation to the White House, for example, the *Chicago Daily News* printed a front page dispatch from its chief Washington correspondent, Paul R. Leach, which told how the President "expected to develop a general church conference, to embrace Catholics, Protestants, Jews, educators, labor and civic leaders to take common action against all European enemies of religion." The same dispatch, which obviously was inspired by persons close to the President, made it clear that by "European enemies of religion" the fascist states were meant. Lining up the churches to support Mr. Roosevelt in an aggressive anti-fascist drive is hardly what the supporters of the Palmer proposal have had in mind.

Even more revealing, and disquieting, is the letter to Dr. Roswell P. Barnes which Senator Pittman made public on the day after the visit of the peace delegation to the White House. Dr. Barnes is one of the secretaries of the department of international justice and good will of the Federal Council of Churches. Senator Pittman is chairman of the Senate committee on foreign relations. "Christian organizations," Senator Pittman wrote, "should not be afraid to denounce immorality and injustice in government and to urge punishment for the violation of sacred peace treaties. Until they take this action, their opinions and their efforts will be little regarded." The Associated Press, in releasing the letter, began its account in this fashion: "Senator Pittman, chairman of the Senate foreign relations committee, expressed the opinion today that world peace and justice depend on a willingness of Christians to punish the violators of peace treaties."

In other words, it appears that what the government wants to do is, not to hold the sort of conference for the attainment of economic justice and consequent disarmament that the churches are asking for, but to line the

churches up to provide religious sanctions for an American drive against Germany, Italy and Japan.

This puts the idea for a world economic conference to get at the root causes of the approaching war squarely up to the churches. It is evident that our government is not going to act, and the chances of action by other governments are nil. Moreover, it appears that the way in which this government wants to act is not the way the churches believe should be tried. The government would like assurance from the churches of support if the fascist states are threatened with another holy war; the churches seek a different approach entirely to the problem of dealing with the "have not" nations. Now that hope of government action in terms of economic conference must be given up, the churches must take over the responsibility. There is no time to lose.

Two things need to be done at once if such a world economic conference under church auspices as has been proposed is to be brought to pass. The effort to set up the conference must be taken out of the hands of unofficial and secular agencies, however devoted they may be to the cause of peace, and it must be put under church control. In preparing for this conference, and in holding it, as Dr. Palmer well said at Buffalo, "Let the church be the church!" It is against the threatened destruction of the church in an approaching cataclysm which may overwhelm civilization that the churches and Christian men and women have been aroused.

We have no word of criticism against the organizations which make up the National Peace Conference. Many of them are allied with separate denominations; all of them are noble in purpose and devoted in spirit. In the enormous task involved in setting up a world conference to deal with international economic realities the bodies which make up the National Peace Conference can render invaluable service. They can cooperate in such a measure as to supply an overwhelming justification for their existence. But now is the time for *the church* to act. Only *the church* can sufficiently arrest the minds of distracted peoples to turn their feet from the road down which they are now rushing to destruction.

But how can church action be obtained? So far as Protestantism is concerned, there is available only one method of initiating action. If this drive for a world conference is to be launched in this country—and under present circumstances no other alternative seems practicable—the churches will have to place the responsibility for securing action on the Federal Council. In the Federal Council are, if not the church, at least most of the churches of American Protestantism. The council has no greater responsibility confronting it at this hour than to see that means are found whereby the demand of the churches for a peaceful and constructive approach to the world crisis may be given realization. And the churches have no more promising way of translating their aspirations into action than by reliance upon the council.

The Federal Council, even in these brief thirty years of its history, has learned how to undertake the execution of such a responsibility. It should publicly announce its acceptance of the recent vote at its Buffalo convention as a mandate to act in this crisis as executive agent for the churches. Then it should start at once to raise funds, which will be needed in very large amounts, and to enlist the cooperation of such international religious agencies as the Universal Christian Council, the International Missionary Council and the World Alliance for International Friendship through the Churches. Approaches should immediately be set under way to the federal councils which have been set up by the churches in many European countries, and similar approaches should be made to the national Christian councils which exist on major mission fields, many of which lie at the world's economic hot spots.

After all this has been done, and the proposal has begun to take form as a possible and tangible event, it can then be carried up to the now forming World Council of Churches, under whose interim auspices the conference should finally be opened. Here, in fact, may be a providential opportunity by which to invest the World Council, even before the actual beginning of its career, with a task of such world-embracing importance as shall bring it at once to the center of world attention. No better way could be devised of protecting the nascent world body against what is a real danger for it—the danger of not finding a task commensurate with its potentialities.

To set up a people's world conference under Christian auspices to deal with the economic problems which are driving the nations toward war is a task so gigantic that help will be welcomed from whatever source it may be offered. But the direction of this enterprise must be kept in church hands if the purposes which the churches seek are to be attained. A way by which the churches may function in an effort to save mankind from man's own folly is to be found by imposing responsibility and leadership on the Federal Council.

Now is the time for the Federal Council to act. There must be no more delay.

Where Is the Bondage?

A DISTINGUISHED radio commentator was lately assuring his vast audience that mechanism is not the master but the servant of humanity. Man is liberated, not enslaved, by the machines of his ingenious devising. The speaker need not remain anonymous. It was Mr. Ford's highly competent Mr. Cameron who spoke so comfortingly of the ways in which men have burdens of back-breaking and time-consuming toil lifted from their shoulders by the substitution of power driven machinery for hand tools. He wished to combat the opinion, which has been often expressed and which he doubtless had reason to believe is entertained by many of his hearers, that workers have fallen into a state of bondage to machinery, and his refrain, after each illustration of the beneficent effect of mechanized industry, was "Where is the bondage?"

The question may well be asked. But it is not the merely rhetorical question that the speaker seemed to assume it to be. It has an answer. The answer is to be found in an area not touched upon in the brief radio talk. To find it and to state it fairly, one must first realize that the talk was perfectly true, so far as it went, and that the facts which it cited are relevant and important in any total

estimate of the place of machinery in modern life and its influence on human welfare.

The huge stones of the pyramids were dragged from distant quarries and raised to their places on the pile by no other power than the straining muscles of slaves; the materials of Boulder Dam were moved by hoists and conveyors, steam driven or electrically operated. Swift runners raced, with pumping lungs, to carry snow from the Alps to cool the wine at Lucullan feasts of autocrats and plutocrats in ancient Rome; now we have electrical refrigeration for the millions. Beflounced ladies and beribboned dandies rode in sedan chairs on the shoulders of porters who tramped through mud and waited in the cold; now there are one-fifth as many automobiles as there are people in the United States, and Mr. Ford feels a justifiable pride in having done more than any other person to make them numerous and cheap. If the rich man, perhaps using one of Mr. Ford's more expensive products, wishes to avoid even the mild exertion of handling the wheel and the more annoying inconvenience of finding a parking place, the chauffeur rides in as much comfort as the master.

The weaver's product is many times multiplied and his hours of labor shortened by the substitution of the power loom for the hand loom. The farmer with tractor drawn gang plow and harvesting machinery cultivates more acres and raises more grain with less work than the man with the hoe and sickle; and if he has occasion to use these primitive instruments, they are both better and cheaper for being factory made. Commodities which were once the luxuries of the few are standard equipment for the many. Much of the burden of domestic labor—the baking and sweeping and sewing, not to mention the earlier spinning and weaving, the lard rendering, the soap making, the candle molding, the lamp cleaning, the wood chopping and the fire tending that filled laborious days—has been lifted by the introduction of mechanical devices or the cheap products of machinery.

With all these things in mind, one may well ask, with Mr. Cameron, "Where is the bondage" that mechanization is supposed to have imposed upon mankind?

The answer might begin with the fact that there are somewhat more than ten million unemployed persons in the United States who need and want employment, and that the number of their dependents may be twice that figure. "Technological unemployment" is a phrase which, having lost its novelty, has also lost much of its cogency. Theoretically, mechanized industry increases the output per man, cheapens the product, broadens the market, stimulates the demand, and thereby leads to re-employment. We have often been reminded that the stagecoach drivers protested against the coming of the railroads, which would throw them out of work, and that the event proved the folly of their protest because the cheapening of transportation so increased the demand for it that the railroads were soon employing far more men than the stagecoaches ever had.

But this cycle which is supposed to run from technological unemployment to the re-employment following greater demand for the cheapened product, or employment in new industries, runs around a very wide circuit in which there are all kinds of pitfalls and obstacles. Labor, being human, never moves like that "perfect liquid," which, as the physicists say, "transmits pressure equally in all directions without friction." Anyway, there is the stubborn fact of the ten million. And when the government tries to make work for them through the WPA, it gives the preference to projects having the largest proportion of direct labor cost—precisely the opposite policy to that of mechanized industry, which is always trying to reduce labor costs while insisting that this will be ultimately beneficial to labor.

The existence of this vast body of unemployment at a time when mechanical improvements are being introduced with unprecedented rapidity makes it impossible to believe that the two phenomena are entirely unrelated. What it seems to show is, first, that our economic system does not contain within itself that power of automatic self-adjustment which has been ascribed to it to enable it to take up the labor slack which its progress produces; and second, that we have not yet developed both the intelligence and the determination to take up that slack by the deliberate adoption of measures planned for that end. To say, as some men high in the industrial world have said, that we must accept it as a permanent fact that there will always be several million unemployed (not counting unemployables) is not to solve the problem but to give it up as insoluble. And to try to solve it by setting them to work making munitions of war is no solution either. This is to say that, quite apart from whatever need there may be for actual defense, a peaceful nation in a mechanized age cannot organize its resources in such a way that all its citizens can live except by setting some millions of them to earning their livings by preparing for war—which means, of course, living on the productive work of the others as much as if they were on relief.

These are partial and provisional answers to the question, Where is the bondage?

But if bondage applies to those who are crowded out of our mechanized industrial process and those who must support them, there is a form of bondage also for those who find their places in it. It was not inappropriate that it should be Mr. Ford's representative who delivered the ingratiating defense of mechanization. He should know. At least he knows that the Ford plants have been the most conspicuous targets for criticism, because they have been foremost in developing the mechanization of production, with the assembly line as such a perfect flower of that process that it has become the popular symbol for it. The present purpose is not to pass any judgment, either adverse or laudatory, upon Mr. Ford's manufacturing methods or labor policies. This is no criticism of individuals or of particular industrial establishments, but a consideration of the total effect and the human cost of extreme mechanization. It could be as well illustrated by reference to a cotton mill, or to the running of an elevator in a department store, or to the work of a telephone operator, as by what happens on the assembly line in an automobile factory.

Speed, strain and monotony are the characteristics of these and many other jobs so highly mechanized that the worker becomes functionally a part of the machine to which he is tied. He does not control the machine so much as it controls him. It sets the tempo and determines

the pattern and rhythm of his movements. Muscular effort may be reduced to a minimum, but nervous tension increases with speed and with the unchanging monotony of the operation. Pride in craftsmanship is impossible where the individual's tiny segment of the process contains nothing to learn that cannot be learned in a day and offers scope for no skill that cannot be fully acquired in a week.

The joy of doing a good job, making a better product, has ever been the spiritual reward of the competent artisan, but the machine-tender makes nothing. "Getting ahead" is the slogan of the thrifty, but to keep up with the machinery is the limit of the factory worker's hope. "Where is the bondage?" Part of it is right there. Work that exercises the worker's fingers but not his imagination, work that spares the muscles (perhaps) but frays the nerves, work that earns the means of living but is not itself a rewarding and enriching part of life—such work is in large degree bondage, and the mechanization of industry must bear a share of the responsibility for it.

But the machine-tender does not always earn adequate means of living; or if he does so today, he can never be sure that he will tomorrow. The monotony of the employment is broken, but scarcely alleviated, by uncertainty as to its continuance. If the steady grind of the assembly line is a burden to those who must keep pace with it, its stopping is a more grievous burden for those who must live by it, and the realization that it may stop at any time and that there is nothing the worker can do about it is itself a burden. For sometimes it does stop. A new model is to be put on the market and production must stop until the stock of the old model is disposed of. Or the mill must stop its whirling spindles and shuttling looms because foreign demand has fallen off or the domestic market is demoralized.

Neither capital nor management is necessarily to blame; they do not want to shut down, for idle machinery earns no profits. But labor bears the brunt. The burden of anxiety that must be borne by industrial managers who are charged with the responsibility of making momentous decisions is very great. Greater is the burden of insecurity upon those whose livelihood is dependent upon decisions in which they have no part. This, in a real sense, must be reckoned as part of the bondage.

This universal insecurity involves other factors than machinery. In the form in which we now know it, it is a function of large-scale industry and of the intricate ties of interdependence which bind together our whole economic system. It cannot be escaped by a return to primitive methods of production and exchange, or by the economic isolation of communities or families, or, as has been seriously suggested, by giving science and invention a ten-year holiday until social science can catch up.

Safety cannot be found by going back to the ways of our ancestors, or by halting where we are. It may be found by going forward. We have discovered our mutual dependence in a world of swift and cheap transportation and mechanized production. We must develop a corresponding sense of mutual responsibility. We are already groping in that direction by such experiments as a wages and hours measure and a social security law. These and other pieces of experimental legislation will need correction in the light of experience. Their defects do not discredit their aim. We may learn how to make our amazing mechanical achievements serve the common welfare, and how to distribute the burden or dissolve the bondage which they have imposed upon so large a number both of the unemployed and of the employed. That is, we can if those who are themselves safe and comfortable do not permit themselves to be cajoled into the belief that there is no bondage.

The Blue-Domer

EDITOR THE CHRISTIAN CENTURY:

SIR: I met him as I was coming out of church. I don't think you have ever met him, but you know what a Blue-Domer is like—tall, pleasant to look at, chest and waist as either should be. He was carrying his golf clubs, and since we live near together we walked together homeward.

"I am glad to see you returning from your morning devotions," I began. "The Dome must have been very blue today, in tune with the infinite."

"Yes," he replied, "very blue, and the air is fresher where I have been than—"

"That must have made your liturgy most joyful," I proceeded. "What I admire about you Blue-Domers is your amazing powers of concentration. While you are doing the tenth hole in four—"

"Five," he interrupted.

"—and on the fifteenth green are making the most marvelous putt, you are able to raise your *Jubilate.*"

"Isn't making a good shot an act of worship?" he inquired.

"Most certainly," I replied. "And the language you used when you sliced at the ninth—"

"The eighth," he corrected.

"I am sorry," I resumed. "You must have been in form today. The language, I repeat, must have woven itself into your liturgy; after all, discords have their place. And all the time, being busy on your golf, you concentrated your mind on the Things Eternal."

"Oh, but there's time in between," he said.

"And as you and your fellow member strolled after those prodigious drives of yours," I added, "you had time to talk of other things than the latest news from Main Street; you had leisure to have converse under the Blue Dome of those things which are not to be confined within church walls."

He looked a little ruffled, and prepared to make a counterattack.

"I can't stand stuffy tabernacles," he said.

Then, being an older man, I thought it time to speak freely.

"My dear Blue-Domer," I began, "what you say about the glories of the heavens above and the earth beneath is either truth which all who have any religion in them believe, *or* it is a sign of a lamentable misunderstanding of the Christian religion."

"Proceed!" he said. "There are still five minutes before we arrive home."

"If you believe," I replied unruffled, "that nothing is needed for the knowledge of God but what you can find in the heavens above or on the green earth, then I think you are wrong. If all I knew of God were that he dwells in nature and in the light of setting suns, I should be the most miserable man alive."

"You mean," he said, for he is a fair man, "that we Blue-Domers borrow from those who still repeat the acts of worship in the sanctuary; you think that we carry into the countryside something that we should never find there."

"That is true," I answered, "according to my reckoning. The worship of the Christian people is rightly called the Song of the Redeemed. It is the new song; it was never learned beneath the Blue Dome."

We were passing a company leaving their place of worship.

"You see these people," I said. "Nothing like so hearty a lot as the fellow worshipers with whom you have been; but the least of them has had something this morning which you have not."

Then I reminded him of the man in Browning's "Christmas Eve" who goes from one assembly of people to another and finds himself at the end in the meeting house from which he started; and poor as it might be, he takes his place in it:

> I put up pencil, and join chorus
> To Hephzibah Tune, without further apology,
> The last five verses of the third section
> Of the seventeenth hymn of Whitfield's Collection,
> To conclude with the doxology.

That is how I feel after a talk with a Blue-Domer. If ever I am tempted to stop away from church, he always sends me back.

Ever yours in the assembly,
QUINTUS QUIZ.

VERSE

Altars

A MAN I know has made an altar
Of his factory-bench.
And one has turned the counter in his store
Into a place of sacrifice and holy ministry.
Another still has changed his office-desk
Into a pulpit-desk, from which to speak and write,
Transforming commonplace affairs
Into the business of the King.
A Martha in our midst has made
Her kitchen-table a communion-table.
A postman makes his daily round
A walk in the temple of God. . . .

To all of these each daily happening
Has come to be a whisper from the lips of God,
Each separate task a listening-post,
And every common circumstance
A wayside shrine.

EDGAR FRANK.

Song for Earth

DEARLY beloved, citizens of earth,
Well I know the path you walk is hard;
So hard, that you may weep at birth
And smile at death. Here is the pitiful shard
Of a once-proud city, and a ruined hill
That flowered coolly green a year ago.
For the great red sickness urges man to kill,
And the old, old fever burdens him with woe;
But in this desolate garden there is still
The seed of beauty, waiting time to grow.
And I promise you—in some intolerable hour
A noble heart, watching through the night,
Will bring this fallow seedling unto flower;
Then man will rise, and turn toward the light.

JESSIE HOLT.

Prospice

FROM this small hut, this tenement of clay,
I look far out upon the boundless sea.
The sun is bright and golden is the day
And all my dreams return to comfort me.
But well I know that night is sure as noon—
And who could ask that summer days abide?
December shall devour the buds of June,
And in some inner nook my soul must hide.

Can I not build today, sublime and sure,
Some Castle of Content within my heart?
Can I, today, tomorrow's weal secure
By fashioning some dream of mystic art?
If not, then when the winter brings its blight
I shall look forth—and there will be no light.

THOMAS CURTIS CLARK.

The Plum Tree

THE plum tree will bloom in Japan while there is still snow,
And the apricot trees in China will blossom over the slain.
Where the rice fields are ruined with shells, new rice will grow
And Christ will be born again.

No man will bring Him gold in this dreadful year,
When gold is hoarded to buy equipment for war.
But there is plenty of myrrh to be spared. There is plenty here
When the Christ child is born once more.

He must grow accustomed to myrrh and agony,
For the shell-torn rice fields are only the smallest part
Of the sorrow that He will find, of the pain there will be
Waiting to break His heart.

MARY HOXIE JONES.

Shall We Quit, or See It Through?

By Max C. Otto

THE OTHER NIGHT in England, after the nerve-racking day when another World War seemed inevitable and was for the time averted, a young woman remarked, "I thought it was the end of the world, and I'm sorry it wasn't . . . The world has been a failure." And the writer who reported the incident for *Time and Tide* added this touch: "The world at this moment looks like a lunatic's paradise, a chaos of fantasies translated into action."

Probably we would not all agree that these are precisely the terms in which the present situation must be described, but there cannot be many of us who do not experience a profound sense of uneasiness as we contemplate the future. We agree with Lettice Cooper: "There was a kingdom which suffered even heavier blows in the crisis than Czechoslovakia, and of which the remnants left to us are no less encroached upon and robbed of their defenses. That kingdom is ordinary life, the everyday life of personal interests and diversities, moderate ardors and endurances which is the natural preoccupation of the average human being.... It is left to us for the coming years with its frontiers abraded, its natural resources ravished, a kingdom which we may have neither time nor power to defend against the assaults of necessity."

It would be a serious error to think only of the blows that have fallen upon the kingdom of ordinary life during the last few years. The truth is that for more than a generation blow upon blow has been dealt "the everyday life of personal interests and diversities, moderate ardors and endurances." Considerable areas of it have suffered not only partial but complete dismemberment. Average men and women, yes, all men and women, recognize that they are exposed to dangers today which their grandparents were not acquainted with. All of us dread to think of the still more precarious world in which our children may be compelled to live.

II

In this emergency, so stupendous and so profound, every one of us faces a supreme option. Shall he try to step aside from the struggle, or shall he stay in it and see it through? These are the alternatives which no one in our time can avoid. There is no neutral ground between them. Indecisions of indifference or timidity, or the calculating indecision which is the hope to gain whoever wins or loses, are all of them decisions—decisions to step aside.

It is understandable why just now stepping aside should appear attractive. Seemingly irresistible forces are sweeping through the world, blind to the havoc they leave in their wake. What more natural than to get out of their way rather than meet them head on? Moreover, some natures are made to "seek peace, and pursue it." Not only weaklings and cowards, but men and women of high character and strong purpose may find the present world too much to cope with. It would be unimaginative and inhuman to add our blame to the burden of misery they already carry.

Let us forget such persons for the moment, all who give up the battle openly, either because that is what they want to do or because they cannot help themselves; forget them although their deflection makes it a more uphill fight for those who stay in it. But there are moods of detachment from the turmoil of a different sort, different in their causes and in their bearing on our common life. To these we must give attention.

III

Some years ago a Boston author wrote an eloquent book called *Pro Vita Monastica: An Essay in Defense of the Contemplative Virtues.* He urged his readers to retire from the prevailing chaos into solitude for periods as long as they could make them: into an upper room with music, into a hidden garden with flowers, into the realm of good books or the haven of true religion. "Let lonely souls go off by themselves," he advised, "and let them feel that out of solitude may come a light that shall help many along the way."

Along what way? Along the way of spiritual purification. Let the spiritually unenlightened contend for prizes in the arena of affairs as they will. The prizes are empty, the struggle is meaningless. There is one good only—a soul pure and undefiled, a spiritual life "unspotted from the world"; and there is only one way, things being as they are, to attain this good. It is detachment from ordinary life-aims.

Ears were ready to hear this message when the calamities that have since come upon us were still in the making. Their numbers are greater today. Many are saying and many are believing that the final words of Mr. Sedgwick's book set before us the last hope of saving the best in mankind:

> The sun has set, the moon no longer shines, no stars twinkle in the sky;
> We must light our candles, or we shall be in utter darkness.

IV

Not all plans of escape from life are obviously such. Some, because of their advertised pretensions, deceive many into believing that they are positive forces in social elevation, although they are not, and are not designed to be. Take the intellectualistic programs of men of letters, academic critics of life, philosophers. Who among us can write more biting denunciations of things as they are than our brilliant company of "intellectuals"? Who is more keen to point out imperfections in changes made to improve conditions?

But do these "men of learning" stand up to the realities with which plain men and women have to grapple if they are to make anything at all of their existence? Of course they do not. They turn in disgust from anything so earthy. They prefer to live as exclusively as

they can in the purer world of ideas. In that retreat they can imagine conditions to their heart's desire and solve life's problems by leaving them to others. Our intellectualists are not concerned to make life more palatable all around. They want it to be exciting for themselves and their kind.

Meantime they drop in periodically for a bite to eat, find fault with some item on the menu, suggest a dish which cannot be prepared, and go off with a choice basket of food and drink.

V

Men step out of the rough and tumble of life to protect the purity of their souls, the purity of their intellects, and for at least one other reason—to protect the purity of their ethical principles. Ethical philosophy is inherently bent on its own refinement and perpetuation, and so tends to become an ideology, and thus a retreat, instead of a working program. Have not the moral leaders of mankind invariably had to break with developed ethical tradition that they might bring moral idealism back into vital touch with the upreaching impulses of men?

Can anyone doubt that this is true today? One look at the world as it is and is shaping itself to be, at the political, economic and social antagonisms fighting it out among themselves, and at the heroic men and women active in the midst of this strife on behalf of a civilized future—one look at the world in this aspect makes it clear how far our ethical philosophizing and our ethical discussions in schools and colleges have detached themselves from moral issues in their vital form. They are carried on in a world of their own, often a noble and beautiful world, but one that is far removed from the aims and activities out of which a living moral purpose must fashion the best attainable good life of daily practice.

We can take no joy in saying it, but we must say it to ourselves until we have taken it to heart, that even our ethical interest has for many of us become a way of stepping out of the actualities of social conflict in order to keep our sense of goodness uncontaminated, and our ideals of justice, truth, righteousness pure and undefiled.

VI

This, then, is what some of us have chosen and are determined to serve—a precious quality of inner personality which can be perfected only in detachment from the sordid world. And just now, as the danger to this inner quality increases, we hope to protect ourselves by moving out of the area of strife. We labor to establish spiritual and educational oases shut off from the advancing desert, where the living springs of the higher life shall continue to flow, that those who thirst may come and drink.

Yes; some of us hope to save what we prize by stepping aside from the struggle. And some of us, actuated by a similar hope, are determined to stay in the struggle and see it through; through to the bitter end, if it must be bitter, but at any rate, through to the end. We choose to stay in the struggle not because we minimize the importance of what is named the spiritual life, or intellectual development, or moral character. We value the life of the spirit. We put a high estimate upon the function of intelligence. We believe in worthy standards of conduct. And we intend that the quest for these shall be an organized quest. But we are skeptical of all individual or organized effort that is actuated by a spirit of exclusiveness. We refuse to forget the teeming world beyond the walls set up by spiritual, intellectual or ethical pride. We are convinced that a people divided against itself—half barbarian and half civilized—cannot stand.

VII

There is just now a weightier reason for remaining in the battle than our preference. We *must,* or the higher interests of life are doomed. There have been times when the happy unfoldment of the human venture did not need the concentrated effort of every one whose interest it is. But ours are critical days. Our path lies close to the precipice. We must watch our step or we shall go over, as high-minded people have done in other parts of the world.

Twenty years ago hardly anyone detected the advancing front of barbarism. When the world was told from Italy that the road of progress "lies over the more or less decomposed corpse of the Goddess of Liberty," we thought it a deplorable incident. Then the burning of the books in Germany seemed another deplorable incident. Even those nearer the scene were deceived. The incidents multiplied and spread. They occurred in Spain, in Japan, in Austria, in Czechoslovakia. And when at last people awoke to the significance of these outbreaks, what did they do? They undertook to save the civilizing elements of life that still remained by walling them off from the encroaching enemy.

Did they succeed? Alas, they did not. There was no place to make a stand. The ground under their feet had dissolved away.

What had dissolved it away? Physical want, physical misery, physical dread had dissolved it away. For if we look below the surface we will not be satisfied with the theory that a few powerful, brutal, perhaps insane leaders were responsible for what happened. Nor will we discover the explanation in an eruption of the savagery in man which is always there below the skin of civilization. We will see that the underlying cause was the failure of the economic machinery to feed, clothe and employ people. We will understand why it was that young men and women, unable to find work and compelled to give up all thought of a career, saw in the nationalistic programs which seem so dreadful to us an appealing opportunity to gain a livelihood and to participate in a vast community venture.

VIII

The supreme option before us is to step aside from the struggle, or to stay in it and see it through. Now if we reject the noble-sounding schemes of detachment and disinterestedness which are offered to us, if it is our choice to remain active in the human cause, there is one thing above all others for us to do. It is to work openly and deliberately for an economic and social order which will at least provide for men's physical needs; an economic and social order in which the young may hope at least to

make a living. Obviously our present arrangement fails to do this and fails glaringly. It cannot fail much longer without bringing the kind of disaster upon us which similar failure brought elsewhere. There is something authentic in the outburst of Abram in the play, *Squaring the Circle*. He is sick of theorizing, and shouts: "What I want is a large hunk of bread and a gigantic chunk of meat. I want a colossal omelette made of at least six eggs. I want calories, I want vitamins A to Z—and I want cucumbers. . . . Let me announce it quite categorically and without equivocation: I want to stuff myself."

Not a very adequate ideal? No; of course not. But the point is, and we may depend upon it, that jobless, homeless, hungry men will act out their jobless, homeless, hungry condition. Nothing will in the end stop them. They will not be restrained by regard for "spiritual values," "dictates of reason," "ethical verities," "democratic institutions," or anything of the kind. They will not listen to excuses or wait for long-time plans to work out. They cannot wait forever.

If men are left with no choice but physical starvation in the midst of spiritual plenty, or the hope of physical survival amid spiritual poverty, the vast majority will choose to survive. And it is what this great multitude of average men and women does which will determine the outcome for us all. If *they* are deprived of the hope of betterment, then before we know that it has happened, the primary need to live *somehow,* will have swept us, as it did others, beyond the possibility of deciding what we want to live *for.*

IX

So we are pushed into politics and political action. I do not mean, of course, that each of us is to run for political office, but I do mean that we are all called to help in deciding what kind of public service we shall have, and under what kind of political institutions we shall live. Politics, we are accustomed to say, is dirty. A good deal of the dirt in politics, I think, is clean dirt; much dirtier dirt can be found where there is supposed to be none at all. But I shall not stop to argue the matter. There is simply no escape.

The political institutions we inherited were meant to restrain lawless encroachment upon opportunity when opportunity was thought to be, indeed was, unlimited. The present need is for instrumentalities to make good deficiencies in opportunity. And that involves political activity. To insist upon keeping antiquated social institutions in operation when new institutions are needed will not prevent new situations from coming. It will prevent them from being intelligently designed. They will come through acts of desperation and violence. Unless enough Americans are willing to invest their idealism in the project of remaking our social order into a positive means for utilizing our resources for the common good, it will not be long before there will be no idealism to invest.

Is this to say that lowborn ideals must come before highborn ideals? That depends upon how we conclude to describe them. If ideals are lowborn because they have their source in ordinary needs, then it is lowborn ideals we must seek to realize first. In this strange world of ours, with its potential abundance of consumable goods and its staggering load of unemployment and want, there is an obligation which cannot be pushed aside without bringing tragic results upon the whole human venture. The spirit of man is hard pressed by outer circumstances today as perhaps never in history. We must find our way to a method of social housekeeping that will make both ends meet or we shall witness a still further decline in valiant aspiration. The situation is not hopeless unless those who are concerned for the higher interests of life think it beneath their dignity to take off their coats and roll up their sleeves. If we lose, it will be by default.

Remember Martin Niemöller!

By Ewart Edmund Turner

YESTERDAY Martin Niemöller celebrated his forty-seventh birthday in solitary confinement at the concentration camp Sachsenhausen. Over one hundred delegations from all parts of Germany have appeared at the Berlin ministries pleading for Niemöller's release. These delegations doubled in number as the Christmas season approached. Most moving and dramatic of all was the personal petition of Field Marshal von Mackensen to Hitler. This sole surviving war lord is a popular hero in Germany and has been much feted by the nazis. He is an outspoken Evangelical believer, as was Hindenburg. Mackensen, who is in his ninetieth year, stated his willingness to forego a military funeral and every public honor if only the Führer would grant the request of one who might die at any time, and stated that his sole and last request was for the liberation of Pastor Niemöller.

Mackensen vanquished the Russians at the Carpathians, but he won no victory from Hitler. The reason is evident. What will satisfy the Mackensen-Niemöller type of Christian nazis in Germany—and Anglo-American public opinion abroad—will endanger *real* National Socialism by making *bad* nazis. Moderation toward Jews, friendly gestures toward Chamberlain, internal quiet, religious tolerance do not breed the "fanatical and blindly obedient" type of nazis demanded by Hitler. Germanic deification, race hatred, defamation of democracy, glorification of force fill the bill.

But six years have convinced Hitler that Christians at home and Christian democracy abroad cannot be won over to approval of totalitarian racialism. Hence the incarceration of Pastor Martin Niemöller, Christianity's greatest orator in Luther's land, and hence the abandon-

ment of that cardinal doctrine of nazi foreign policy, an English alliance.

The Prisoner of Sachsenhausen

January 30 marks six years of Hitlerism. During one-fourth of that time Niemöller has languished in jail or concentration camp. On July 1, 1937, he was taken to Moabit. His trial was postponed eight months because in July nazis lost legal cases against his colleagues Dibelius and Jacobi and also failed in a court procedure against the "Catholic Niemöller," Father Mayer. A secret trial in which Niemöller brilliantly defended himself resulted in a seven months' sentence, which he had already served. On March 4, 1938, he was placed in the dread concentration camp Sachsenhausen, having been seized by the secret police immediately after the trial.

Since March 4 Pastor Niemöller has been able to send but one written spiritual message to the world. He is now allowed to write only his wife and that but twice monthly. His letters may mention only everyday subjects, greetings, family affairs and the like, but no more inspirational admonitions such as he was allowed to send to his fellow pastors regularly from the Moabit jail while awaiting trial. These Pauline excerpts from the modern "prisoner of Christ Jesus" were strengthening Christian faith in Germany and even throughout the world. Hence Christian expressions are forbidden him in Sachsenhausen since Hitler has imprisoned this preacher-warrior to weaken and not strengthen Christianity.

In the midst of ordinary details in one letter to his wife Pastor Niemöller made a few marks with his pen. He wrote: "II. Kor. 4:16." In this, his sole message since March, the man who is called "our martyr bishop" by the devout farmers and miners of his native province Westphalia, gives to the world this word from Scripture: "Wherefore we faint not; but though our outward man is decaying, yet our inward man is renewed day by day."

Health Declining

Niemöller's physical and mental health is noticeably suffering. An attack of intestinal grippe, an illness prevalent around Berlin this summer, further weakened his powers in August. During October a threat of pneumonia caused great anxiety throughout the Evangelical Church. While at Moabit he was able to buy his own meals, but he is now confined to the concentration camp fare except for smaller items such as chocolate.

The cells at Sachsenhausen uniformly have full-length windows. The lower two-thirds of Niemöller's window, however, has been boarded up, affording him inadequate light and no outside view. His cell is heated after a fashion, but it is reported that all the inmates of Sachsenhausen suffered from the severe December cold wave. It has been rumored that his Bible was taken from him, or that he was refused the Old Testament. "My husband has always had the entire Bible," Frau Niemöller informed me. He is not allowed to receive books directly but may read those in the camp library; his family and friends donate many volumes to the library which he and the other prisoners devour eagerly. Hitler wrote in Landsberg, but has forbidden his most famous prisoner to do likewise in Sachsenhausen. The submarine-commander pastor, however, does have paper and has always been able to make notes. "I have had a pencil from the beginning," he told his wife.

Since Martin Niemöller enlisted in the German navy in 1912 there have been few more active personalities in Europe. Now for a year and a half this dynamo of energy has been confined within four narrow walls and since March every possible social contact has been eliminated. Only two contacts with the outside world have been allowed the war-hero pastor: he has been permitted to receive holy communion and to see his family.

Overborne by the Sacrament

Twice since March Niemöller has received the sacrament. Once it was administered by the local village preacher and once by a friend from the Confessional leadership. Four black-shirted elite guardsmen stood in the corners of the room. The administering clergyman, a friend not seen for months, was ushered in. The service lasted only a few minutes. "This is my body, broken for you." Then, "The peace of God which passeth all understanding. . . ." And the fellow pastor was escorted out, leaving Niemöller to return to his cell. At Moabit there were regular services of worship with numerous prisoners attending, but the emotion stirred by the coming of the sacrament without opportunity for preparation has proved too much for the martyr of Sachsenhausen. He has requested that holy communion be withheld in the future since he can no longer endure its passion.

As for his family, the Dahlem pastor has been nominally allowed to see his wife and one child monthly. This would ordinarily mean that he could see his entire family every seven months, for there are seven children. Since January, however, he has chosen not to see his children for at sight of them he cannot keep his emotions under control. In September Martin Niemöller did try seeing his children again. He was allowed a visit with his eldest children. An hour was granted them, but at the end of a half hour he asked them to leave, admonishing them "to have courage."

Frau Niemöller does not journey to the concentration camp for the monthly meeting with her husband. They see each other at Alexanderplatz, the Berlin city police headquarters. Dr. Niemöller looks forward to the auto ride as a welcome break in camp monotony. The route lies through fifteen miles of beautiful Brandenburg landscape north of Berlin. Concentration camp Sachsenhausen lies at Oranienburg and the camp is sometimes called Oranienburg. The camp itself consists of low barracks, painted an attractive green. It is in the midst of a pine grove which extends for miles, tall and branchless trunks capped by a plume of evergreen. So many persons traversed the highway which skirts the camp, hoping for a glimpse of the heroic pastor, that this summer a flimsy eight-foot barrier was erected around that side of the premises. Sachsenhausen is officered by S.S. guards, but the sentries and lounging groups of guards which surround the camp are S.A. troopers.

Here I might relate an incident which illustrates the tension in which the famous pastor's family lives. On

Sunday, August 21, Martin Niemöller's brother, Wilhelm, also a Confessional pastor, preached in the historic church of his brother. I found the auditorium packed, as of old; several hundreds were turned away, other hundreds were standing or were seated in the chancel. There toward the front was the personal confirmation class of Martin Niemöller. Young people were plentifully in evidence, their conflicting inner emotions stamped on their faces. Intelligent looking young married couples were there singing the Luther hymns. Alert army officers in uniform had come, songbooks under their arms.

Wilhelm Niemöller's sermon was on keeping God's house a house of prayer and not worshiping other gods there, be they the gods of state or race. He told of a pastor visiting the Wartburg who found a woman needing comfort, so he sent for a Bible. Souvenirs were on sale everywhere, but nowhere in the very castle where Luther translated the Scriptures could a Bible be found. Another Wartburg incident used effectively by Niemöller's brother concerned the nazi official who, passing the Wartburg earlier in the year, had noticed the cross on its tower. "Take down that cross, it's the wrong shape," he ordered. And a swastika replaced the cross on Luther's Wartburg! Because of the protest which swept through Germany Chancellor Hitler ordered the cross replaced and the swastika removed.

That was Sunday. On Monday Wilhelm Niemöller was summoned to the "Albrechtstrasse," secret police headquarters in Berlin. Was he to share the fate of his brother Martin? But on arrival he was informed that from now on he would be allowed to accompany Frau Niemöller on the monthly visits to her husband, since the children were not seeing their father at his request.

Life in the Niemöller Family

A while ago the three eldest of the five Niemöller boys came to their mother. When she smilingly inquired the meaning of the delegation their elected spokesman said, "Mother, the three of us have decided to go into the Christian ministry, we admire father so much." Her eyes shone as she told the incident, though she added with matter-of-fact parental analysis, "The eldest, who is sixteen, seems to his father and myself to have promising qualifications. As for the other two, one appears scientific in his interests and the other mechanical. But we will see."

Frau Niemöller is tall, dignified yet graciously informal, a woman in her late forties. Her dark eyes contrast strikingly with her silver hair. The chief impression one gains on meeting her is that here is a quiet, unassuming woman, unaware that she has become a beloved figure to all Christendom, whose one concern is to stand by her husband every moment. She carries this atmosphere about with her, as St. Francis carried the stigmata. She is socially charming; she will laugh as she recalls some family episode, such as the time when a group of Confessional pastors were naming the criminals in cells near Confessional prisoners and one of her sons inquired, "Mother, are there *bad* people in jail, too?" Yet a certain bearing, "an innerness," the Germans call it, never leaves her. Her hands never lose their touch on the cross.

Bishops of the church afford the Confessional leaders no little impediment. At Oxford it was Bishop Melle. Later it was Bishop Raymond Wade who declared in London last May that Niemöller "was fighting an unnecessary battle." During the Czech crisis it was the three Lutheran bishops, Marahrens, Meiser and Wurm, who repudiated the service of intercession drawn up by the Confessional Church, leaving eighteen Confessional pastors at the mercy of a state which has forbidden their parishes to pay their salaries in the future. An especially painful "bishop chapter" was written off this summer.

'Bishop Trouble'

Every day of the year loyal Confessional friends work to secure Niemöller's release. Having met failure at every turn the family and friends of the imprisoned pastor took hope when the Bishop of Gloucester returned to England from Germany and wrote the *London Times* that Niemöller could be released if he would promise to "keep out of politics." Immediately the Confessional leaders wrote the bishop and asked in a most earnest and friendly way for the source of that statement so that they might open negotiations if at all possible. The bishop replied curtly that he did not reveal sources of confidential information. To a second urgent request the bishop answered with a four-line letter so abrupt and unfraternal that I would not have believed it had I not seen the letter with my own eyes.

So far as can be learned, the present demand is that Niemöller promise to leave the Christian ministry as the price for his release. Earlier he was twice offered his freedom if he would promise not to attack the state. His reply was that during the war if he saw a ship with the enemy's flag he sent a torpedo at it; now if he hears any voice lifted against Christ and the church he will send a torpedo off, regardless of who the defamer is.

Without promotion of any kind from the Confessional leadership a steady stream of delegations has poured in upon Berlin from all parts of Germany. In Westphalia I learned some of the dramatic stories of these fearless miners and farmers who have pleaded for their "martyr bishop," the son of their native soil. One bronzed farmer, after requesting that his remarks be taken in protocol, said, "I want to ask Adolf Hitler two questions. First, are Christians as such to be rated as second class? Second, what is Adolf Hitler's personal relation to Jesus Christ?" The inquirer was a party member of long and honorable standing.

A Prisoner's Faith

A delegation, composed entirely of militant nazi party members, came from the mines of Westphalia to plead for Niemöller's release. One gaunt miner arose and addressed the ministry official thus: "I have the lung disease that we miners die of in Westphalia. My father died of it; his father died of it. My son has just entered the mines. If you radical fellows take our Christ away from us miners, what have we got left?"

On a recent visit Martin Niemöller told his wife he felt the hour of the church drawing near. The people will become desperately hungry for the bread of life, he

declared. They will have less and less from life, less food and clothing because of armaments, less security of every kind; then they will return to the church. Niemöller added that he would do his part, even to the supreme sacrifice. But he reiterated the assurance that come what may he would never take his life or give cause for being "shot while attempting to escape."

"It is a great thing to feel oneself upheld by what one has preached," Pastor Niemöller wrote in one of his last letters from Moabit. The outward man is decaying, but the inward man is renewed day by day, not alone in Germany but in the entire Christian world. During the first week of his trial he wrote a fellow pastor his stand in these words: "For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

Three answers in general were given me when I asked thoughtful Germans this summer the question as to the future of European civilization. One possibility they saw was a Europe dominated by a single conquering power, a reich which procured peace by subduing all opponents as in the days of Rome. A second picture envisaged a Europe of petty states, exhausted by war and tribal conceit. The consequences for culture of either of these futures are obvious—decay and death for the proud civilization of the West.

A third possibility for Europe remains. It lies in a new expansion of the Christian spirit. The inner power of Christianity, arising in the church resistance to confound Hitler and secularists everywhere, has brought a sober hope to a despairing continent. Perchance the European man, humbled and shattered by future wars, seared by the healthless flames of nationalism, yet survivor of so many scourges in the past, may return to the rock from whence he was hewn. European peoples differ in language, race and culture, but one thing they have in common, a century-long tradition of Christianity. Many meditative Europeans believe that on the slender thread of this common bond hangs the fate of the West. As one of them put it to me in a quaint Bavarian town, "If the Christian church survives, and Europe as a result, we will owe it to one man whose priestly sacrifice has shocked us into awareness of the danger—a man who chooses to obey God rather than man."

Father Ligutti's Homestead

By Warren Cyril Taylor

A BRIGHT Italian girl from the Catholic school was conducting me to the telephone. When she found that my mission was to study the subsistence homesteads her face brightened and she said with enthusiasm, "I live in one of them." Well, what is it like? "I think it is pretty fine." Where did you live before? "In the mining camp at such-and-such a place." And what was that like? "Terrible!"

What is it all about? It is the old story of human need and a friendly helper. The need lay in the plight of the mining families at Granger, near Des Moines, where there are large soft coal mines. The friend is a middle-aged, kind-hearted Catholic priest, Father Ligutti. In June 1935, the government passed the Subsistence Homesteads Act. A group of people at Granger, led by Father Ligutti, made application for a grant at that place, and the result was an allotment of $100,000, later increased by the addition of $50,000 more. Land was secured near the small village, parts of two farms, totaling 224 acres. This was plotted for fifty homes and, allowing for some land used by drives and parkways, each home includes about four acres of land. Fifty houses of varying type were erected under direction of the government's engineers. Five of the houses are of the four room and bath type, 33 have five rooms, and 12 have six. Each house has a full basement with furnace, an electric pump and pressure tank connected with a well, and a water heater. Each home has a fully equipped bathroom. The average cost of construction was $3,500, to which should be added about $500 as its share of the overhead costs.

This is not a Catholic project, although the prime mover in it is Father Ligutti. A majority of the board of control are Protestants. Of the families in these homes, 33 are Catholic and 17 Protestant, a ratio almost identical with that of the village population. These families were carefully chosen, with the help of the government's advisers. Under the plan, they are paying an average of $14.75 a month and this rental will bring full ownership in thirty years. While the government holds title to the property, there is no taxation, but of course when ownership passes to individuals taxation will begin. The plan provides for the government's reimbursement with three per cent interest per year.

Meet Father Ligutti

Father Ligutti was at his office at the Catholic high school in the village of Granger. He is an alert, kindly and friendly gentleman, greatly beloved by his people. We drove out to the homestead project and went through it, stopping at several homes. Here is Tony, working on his land. He is a miner, getting usually about a hundred and fifty days of work a year and making thereby about five hundred dollars. That leaves another hundred and fifty days, approximately, when he can work his land and these most conveniently come in the summer months when labor is slack at the mines.

One could not miss the friendly understanding in "Hello, Tony" and "How do you do, Father." "What are you going to have here, Tony?" "Dis-a be my onions, Father. Ova dere, de cabbage. Here-a de beets. And Father, see-a de strawberry! Dese I put out last-a-year. Dey all blossom now. I just put out some more. See!"

And here is a strange thing; for when the land was purchased the two farms which it comprised were in distress. Each was under a heavy mortgage, held by an insurance company, and neither had paid rent or taxes in two years. And here is Tony, getting a large part of his living off four acres of it!

A Community of Miners

Of these fifty families, forty are those of miners. There are three store clerks, two railroad men, a carpenter, a mechanic, a barber and a farmer. One home is occupied by the resident manager of the project. Are they making good? Well, consider the finances. The present delinquency in rental payments is eight per cent. This in no case represents bad faith, but is due to unavoidable causes such as illness or lack of work. Compare this with the fact that the government's R.F.C. project reports about forty per cent delinquency.

There is evident pride of possession here. The land is well worked and the grounds have been beautified in various ways, by planting trees and shrubs, sodding lawns, and similar improvements. Here we recognize the influence of Father Ligutti. At one home, sod had been placed on the lawn but the cracks between the squares had not been filled in, and Father Ligutti said, "You must fill those cracks or else your sod will die out, because it will be too dry." "Yes, Father." Before we left, he said again, "Now you see to this right away, or you will lose your lawn." "Yes, Father."

It is rumored that some homesteading projects have not been a great success. One might guess the reason, or a reason, as he goes about here with this kindly priest. He is respected and trusted and loved, and these families follow his advice. At one place as we went about he left some advice as to the best kind of seed to use, at another a bit of counsel about flowers and shrubs and fruit trees. At one home the son, a lad of high school age, is carrying on a project of raising Angora hares for the market, and there was inquiry in detail about this and a bit of kindly advice. As we drove by one home, the man and his wife were both working on the land and near them their child was playing. Father Ligutti's face brightened as he said, "There is what I like to see. The whole family is on the land."

A Practical School

The children of the Catholic families attend the Catholic school in Granger; the others attend the public school. Whatever may be our qualms about parochial schools in America, no one could fail to appreciate the splendid work being done in this one. Of particular interest is the manual training. The girls have for this a large room in the school building; the boys have a small frame building near to the school and this they have built entirely by themselves. It is equipped with power saws, planer, drill and other tools. Besides sewing machines, the girls have in their room frames for needlepoint work, waffle weaving and rug hooking, also knitting rakes and several small looms. I was amazed by the specimens of work proudly displayed by the sister in charge, particularly the pattern weaving. And it was not hard to sense here the application of Father Ligutti's remark that real art can't be purchased; you have to participate in its production.

With this in mind, think of that girl's remark about the "terrible" mining camp and the present home that is "pretty fine." When the project was under consideration, one of the mine operators was approached to know how he would feel about transferring miners from the mining camp to the new homes. He was heartily in favor, adding that he would try to see to it that the abandoned shacks at the camp were not used again. This same gentleman has complained to me that these mining camps are great breeders of social disorder. In the long periods when there is no work the men idle away their time, drinking and gambling, and in such times evil plans are hatched.

As an illustration of the results of this social experiment, consider the man who was a rank communist. He had fared badly, was a hater of organized society, a disciple of Marx, an out-and-out red. Now he is in the process of acquiring a home of his own and lo, his radicalism has simply evaporated! He has just stopped talking about it. All of which bears out the priest's remark that this is not merely an adventure in supplying better homes for these families, but rather the far more meaningful endeavor to rehabilitate families and rebuild men and women and children.

Answering the Pessimists

This is the answer to the pessimists who asked, "Why?" Why put bathtubs into homes for people who would use them for coal bins? Why plant shade trees for folks who didn't appreciate them? Why fuss about those youngsters? Weren't they happy enough playing in the shaled streets of the mining camp? Well, in some homesteading projects the bathtubs may have been used for coal bins, but not here under Father Ligutti's watchful care.

In this project of remaking men and women and rehabilitating families, the State College at Ames has shown great interest and through its extension department has rendered substantial aid. It has furnished speakers on various occasions on such topics as landscaping, consumers' cooperatives, vegetable crops and small fruits, bee culture and (for the women) vegetables and vitamins, uses of milk and home budgeting. Think of the new life for that girl from the "terrible" mining camp! Incidentally, several of the families are carrying on bee culture and the boys are making all their supplies in the school shop.

On their first Christmas eve as a community these homesteaders, through Father Ligutti, sent a telegram to President Roosevelt: "On the vigil of Christmas, we, the occupants of the Granger, Iowa, Homesteads, extend cordial greetings to you. We have been the forgotten men and women and children, living for years in squalid houses of mining camps. We have seen our children grow up amidst lack of social and spiritual environment. We have despaired of ever acquiring ownership of a home with decent comforts and a piece of God's earth where much of the subsistence could be raised by our own hands during the long hours of enforced leisure from our industrial employment. We have finally achieved the fulfillment of our dreams and legitimate ambitions through your humaneness and planned administration. This you have accomplished for us without making us the victims of pauperism. We have suffered some from delays in the carrying out of your noble ideals, but with happy hearts at this Christmastide

we thank you. May we ask you to extend these sentiments to the First Lady of the Land who has taken a hearty interest in our behalf. We pledge you our cooperation and we pray that the God of the poor may bless and reward you." (Don't forget that one of these homesteaders had been a "red"!)

This message called forth from the White House a very feeling reply, in the course of which the President said: "Those of us who believe that the home is the cornerstone of society will rejoice with the Granger Homesteaders that they are realizing for themselves and for their children that sense of comfort and peace and security which home ownership brings." The following June, Mrs. Roosevelt was in Des Moines to give the commencement address at Drake University, and in the afternoon of that day she went out to Granger to visit these people. To date, it seems, that is the big day in the history of these "forgotten people" who had lived in the "terrible" mining shacks. They were hosts to the First Lady of the Land!

A Girl's Dreams Come True

Here is a word from one of the high school girls, whose home is one of these fifty on the project. She writes: "This year about the middle of June, I hope to see one of my greatest ambitions fulfilled. That is to graduate from a high school. It will be the happiest day of my whole life. When I was a child, my folks lived in a coal mining camp which had no high school, only a grade school. Therefore there were not many girls and boys who ever graduated from a high school. There were only a few and these were girls. Many times after supper, I would watch these girls coming home from school. Hardly ever were they without books. To me it seemed as if they were continually studying, morning, noon and night. I thought that they would be very smart. When I saw them, I would wish that some day I would be one of the children who went to that school."

Well, this girl's family moved to another mining camp, and she was able to go to high school in a school bus, with the promise from her parents that she might go as long as they could afford to send her. And then came the miracle—the family was selected as one of the fifty on the homestead. Proudly she concludes her essay: "Now I walk to and from school every day. If God is willing, I will graduate from this high school. On graduation day, my great ambition will be fulfilled."

Last year, the dream came true, for this girl who has a name that ends in "ich" was graduated from Father Ligutti's school. There are five nationalities represented in these fifty families and they are living together as good neighbors. They are proud of their homes and they rejoice in their land. And their sons and daughters are dreaming and achieving things like this girl's "great day" and preparing to become worthy citizens of a democracy.

But "back to the land" once more. "Tony, how did your vegetables come on last year?" "Well, Father, I had quite a lot, but they didn't keep." (No place to store them save the basement, with its furnace, too warm for vegetables.) "Now, Tony, the thing for you to do is to build an outside pit. It will not cost you much, except your labor. That is the way to keep your vegetables. Now, you get to it, Tony." "Yes, Father, I will."

BOOKS

Jamaica to Wimpole Street

THE FAMILY OF THE BARRETT, A COLONIAL ROMANCE. *By Jeannette Marks. The Macmillan Company, $5.00.*

HERSEY BARRETT went to Jamaica in 1655. From then till now there have been Barretts in the island, and they are there yet—Moulton-Barretts, they prefer to be called. When Elizabeth Barrett's father, Edward Moulton-Barrett, was born, the family had reached nearly the climax of its wealth and power in the ownership of half a thousand square miles of land and more than a thousand slaves. Against that background of colonial importance, Miss Marks paints a new picture of Edward Moulton-Barrett; and against the background of her much abused father, a new picture of Elizabeth Barrett Browning.

"Romance" is rather too small a word for this massive chronicle of six generations of Barretts, though it is romantic enough as viewed by English or American eyes. Its first part is essentially a case study in British colonial life in the tropics—the acquisition of land, the building of fortunes in sugar, the erection of stately residences, the persistent maintenance of Englishness in an alien setting, the sending of the children back "home" to school. And there was a good deal of racial intermingling too, so that some of the children who went to English schools were neither black nor white. Robert Browning's father was "a creole boy." The Barretts also had their creole boys. Some of the children returned to Jamaica, others remained in England. Edward Moulton-Barrett remained. So did his quadroon cousin, Thomas Peters.

Mr. Barrett has always had a bad press, and Charles Laughton's brilliant impersonation has established him in the popular mind, perhaps unalterably, as the perfect type of the pious domestic tyrant who prayed with his children but never played with them and who thwarted them to feed his own sense of power. Miss Marks believes, and shows, that his "passion for tyranny" is "explicable against the background of the West Indian generations with, added, the fact that Edward Moulton-Barrett had through disaster and suffering lost his balance." With such a heritage as his, the sense of family solidarity and of the authority of the head of the clan was very strong. He was subjected to a severe inner tension as at once a very devout member of the strongly antislavery Wesleyan Methodist Church and a large slaveowner. The slave insurrection of 1832 and the emancipation in 1834 were severe blows to his fortune. Other blows followed. He did not move to Wimpole street until he had lost the beautiful country place, Hope End. There were sudden and peculiarly painful deaths in the family. Elizabeth, inheriting his stubbornness, was at once ill in body, independent in mind, and addicted to the use of opium. Mr. Barrett would have been in a bad spot even if he had not "lost his balance." Under Miss Marks' sympathetic and penetrating analysis, he seems more to be pitied than blamed.

For the section dealing with the married life of the Brown-

ings, the author relies almost solely upon familiar sources, especially the published letters. Her emphasis and interpretation somewhat dull the luster of E. B. B.'s personality. This is perhaps the inevitable result of an attempt to rehabilitate her father's reputation. But his need of an advocate was greater than hers.

The book is too long, in some places too prolix, in others too much cluttered up with minor characters which the reader cannot keep straight without a genealogical diagram. But these (except the second) are qualities which one feels that the author consciously accepted as the conditions of doing a thorough job. A magnificently thorough job she has done. She has unfolded impressively the panorama of colonial life, contributed an invaluable chapter to the history of emancipation of the Negroes, and given a psychological study of two intricate and opposed personalities.

W. E. GARRISON.

Books in Brief

M, ONE THOUSAND AUTOBIOGRAPHICAL SONNETS. *By Merrill Moore. Harcourt, Brace & Company, $5.00.*

No svelte and fragile booklet such as houses the ordinary sonnet sequence, but a 1,000-page tome, a sonnet to the page. What a more-than-five-foot shelf of books they would make if Dr. Moore printed all the fifty thousand sonnets he has written, or had written up to six months ago—for there are probably three or four thousand more by now. He is the most prolific sonneteer in history, besides being a practicing physician in Boston, a lecturer in Harvard Medical School, only thirty-three years old, and not yet discovered by *Who's Who*. The sonnets are irregular in form, uneven in quality, and unusual in interest. They are vibrant with intellectual energy. Ideas seethe in them, and phrases flash. They are not polished gems of fourteen finished facets, as sonnets are supposed to be, but uncut stones showing at their broken edges the precious stuff of which they are made. Naturally there is some debris among the jewels, and there are also many places where the craftsman's work, however hasty, has been deft. A very exciting and energizing book. (Dr. Moore may have other occupations to employ his leisure besides medicine and poetry. He once volunteered a book review to The Christian Century. It was accepted.)

DEAD NED. *By John Masefield. The Macmillan Company, $2.50.*

A young doctor was hanged for a murder of which he was innocent, was resuscitated by doctor friends and spirited out of England, and made a new career for himself after he was legally dead. This is said really to have happened more than a century ago. True or not, Mr. Masefield makes it plausible in fiction. The present volume brings the story down only to the escape, as ship's doctor on a slaver whose captain makes Captain Bligh of the *Bounty* seem by comparison the most mild-mannered of men. A sequel will tell of the new life of "dead Ned."

EACH WITH HIS OWN BRUSH: CONTEMPORARY CHRISTIAN ART IN ASIA AND AFRICA. *By Daniel Johnson Fleming. Friendship Press, $1.50.*

Christian art as we know it is, for the most part, the art of Western Europe applied to Christian themes. When we stop to think of it, we realize that those themes are not Western European. Christian artists of other cultures have an equal right to apply to them their own techniques and canons of beauty; they must do so to get results that will mean to them what ours mean to us. Professor Fleming has collected beautiful examples of the Christian art of China, Japan, India and Africa. Some of them, quite naturally, show traces of other than native influence, but for the most part they are strictly in the styles of their respective countries. Many of them are singularly beautiful. From the standpoint of interest both in modern art and in the adoption of Christian ideas by the peoples of Asia and Africa, this admirable collection of pictures and Dr. Fleming's illuminating comments are of great value.

WAR MESSAGES AND OTHER SELECTIONS. *By May-ling Soong Chiang (Madame Chiang Kai-shek). China Information Office, Hankow.*

The price does not matter, for the China Information Office in Hankow no longer exists. This brocade-bound volume was sent out of Hankow precariously over a bomb-stricken route only a few days before the capture of the city by the Japanese invaders. Perhaps another edition will be published which can have the circulation it deserves. The contents include carefully prepared addresses and articles relevant to the issues of the war, selections from Madame Chiang's wartime correspondence giving descriptions of specific situations, and extracts from her writings in quieter days before the war. Each type of material has its own interest and value.

Books Received

The Principal Uncial Manuscripts of the New Testament. By William Henry Paine Hatch. University of Chicago Press, $10.00. (To be reviewed.)

The Minister's Annual. Edited by Joseph McCray Ramsey. Revell, $2.00. This eleventh annual volume follows the pattern which has already been established in this well known series. For each week digests of two sermons for Sunday morning and one for Sunday evening, with suggestions of Scripture and hymns to go with each, a prayer, additional illustrations, comments on the uniform Sunday-school lesson, a midweek sermon, topics for young people's meetings, and a selection of edifying epigrams for the bulletin board.

The Journals of Kierkegaard. Edited and translated by Alexander Dru. Oxford University Press, $7.00. (To be reviewed.)

Studies in Metaphysical Poetry. By Theodore Spencer and Mark Van Doren. Columbia University Press, $1.50. The two authors have long been students of seventeenth century literature and especially of the "metaphysical poets"—John Donne, George Herbert, Crashaw and the others of that group. The present volume, prepared at the request of the Modern Language Association of America, contains two brief but informative essays on the recent study of these poets and a complete bibliography running to more than 500 items.

War, Peace and Change. By John Foster Dulles. Harpers, $1.75. (To be reviewed.)

The Romance of American Transportation. By Franklin M. Reck. Thomas Y. Crowell Co., $2.50. Practically all the important changes in methods of transportation have occurred since Washington's inauguration. In the next year Fitch started the first passenger steamboat service in America, between Philadelphia and Trenton. After that, things happened rapidly. Every generation has seen the appearance of a revolutionary novelty—the railroad, electric cars, the automobile, the airplane. The whole story is entertainingly told by Mr. Reck, with many illustrations.

Your Community: Its Provision for Health, Education, Safety and Welfare. By Joanna C. Colcord. Russell Sage Foundation, 85 cents. This is not a study of a particular community but a guide to the study of any community. It tells the investigator what to look for, indicates the kinds of facts that are significant with reference to the resources and organization of a community, and describes the methods of procedure in finding the facts.

Power of Evil. By Morris Gordon. Robert Speller, 565 Fifth Ave., New York, $2.50. (To be reviewed.)

The Rise of Quakerism in Amsterdam, 1655-1665. By William

I. Hull. Swarthmore College Monographs on Quaker History. As research professor of Quaker history at Swarthmore, Dr. Hull is performing a notable service to church history. Like the preceding volumes in the series, this monograph of 346 pages rests upon the solid basis of a study of original sources and covers its period with exhaustive thoroughness.

Talks to Young Adventurers. By John Edmund Brewton. Revell, $1.25. Straight-from-the-shoulder inspirational talks to teen-age young people, by Professor Brewton of the George Peabody College for Teachers.

The Individual in our Present-Day World. By Cecil V. Crabb. Revell, $1.00. The philosophy of Jesus is viewed as presenting the key to the attainment of developed personality and individuality which is the only efficient corrective for the totalitarian and dictatorial tendencies of our day.

How Good Are Our Colleges? Public Affairs Committee, Inc., 10 cents. "Is college education worth the cost? Is one college pretty much as good as any other? What do college students learn? Who should go to college?" The asking of these questions in the first paragraph raises the hope that they will be answered. They are not, except somewhat sketchily, and doubtless it would be unreasonable to expect it in a pamphlet of 32 pages, but statistical information is given which bears upon the questions. It is clear that the colleges are not good enough, that some are worse than others, and that many students learn little or nothing. But since it is pointed out that "grading [in colleges] is notoriously unsatisfactory," one wonders that the investigators are so convinced that their grading of colleges and testing of students are completely accurate.

Tomorrow in the Making. Edited by John N. Andrews and Carl A. Marsden. Whittlesey House, $3.00. (To be published Jan. 23.)

Individual Worth in a Social Crisis. By J. Earl Gilbreath. Revell, $1.25. Dr. Gilbreath, a Chattanooga Methodist pastor, gives warning against the regimentation that is implicit alike in the planned economy of the New Deal and in the condition it is designed to correct. The title of his book shows where he places the emphasis, and it is by stress on the spiritual values that the sense of individual worth is to be maintained.

CORRESPONDENCE

Ride That Horse!

EDITOR THE CHRISTIAN CENTURY:

SIR: In connection with the editorial, "The Chaplaincy Question," I think I'll use the words of the old colored mammy when she was in sympathy with the parson's morning message. She just leaned back in the pew and shouted, "Ride that horse, brother; ride that horse!"

Although I cannot go with the men who become chaplains, I do not charge them with insincerity. I served four semesters in the R.O.T.C. and can feel the pull of the great war machine. Once we grant the premise that the machine has a claim on us personally, then it is not a long step to say, "God wants to bless the thing I'm doing."

Tobias, Neb. W. K. BROOKS.

In Defense of Mr. Anderson

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial comment on the Dies committee investigation in the issue of December 21 has come to my notice. In view of the barrage of criticism that has been directed at Mr. Anderson because of his testimony before the committee, I feel that a word should be said on his behalf. I was not surprised that Westbrook Pegler, Raymond Capper and Heywood Broun should indulge in vitriolic language over this incident in their syndicated columns. These men must reel off a column a day for their reading public and are continually on the hunt for just such juicy morsels as this. Following the habit of newspaper men they picked out a particularly inviting paragraph in Mr. Anderson's remarks and touched off their guns. I was surprised however that The Christian Century should follow the lead of these clever columnists and go them one better.

Of course Mr. James Roosevelt's statement that he does give to his church but does not claim income tax exemption puts Mr. Anderson in a bad light. He makes it appear that he is more virtuous than the clergyman, in that he does not acquaint his right hand with the doings of his left. The public naturally accepts Mr. Roosevelt's statement and Mr. Anderson is left holding the bag. One cannot but wonder why some Episcopalian rector somewhere has not backed up Mr. Roosevelt's statement by saying: "The gentleman is right. He gives regularly to my church." Thus far I have seen nothing of this character. It is a pity that Mr. Anderson cannot make public all he knows.

It may have been unwise to put into his remarks on un-American influences the paragraph for which my esteemed neighbor has been so roundly criticized. However I am sure his whole statement ought to have been taken into account in passing judgment and not a few sentences taken from it. There was so much wholesome truth in his twenty minute paper read before the committee that it is a pity he should be judged on the basis of a single paragraph. I am sure of one thing. Mr. Anderson does not deserve all the abuse he has been getting nor is there any crying need for someone to "slap down this clerical critic."

Calvary Baptist Church, W. S. ABERNETHY.
Washington, D. C.

The Church and an Economic Conference

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just read Dr. Palmer's "What Should the Churches Do Now?" I think that it is one of the most suggestive and constructive articles that have appeared in The Christian Century. It is a clarion call to the church to lay aside all pettiness and plunge herself into a mighty effort to save this world from itself, and give the church a chance to "forget herself into immortality." There was a time when the church "outlived the world, outthought the world, and outdied the world." Is not the church's primary concern that of dynamics, of motivation?

Brandon Methodist Church, J. E. BROWN.
Greenville, S. C.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Palmer's suggestion of a world Christian economic conference is first-class statesmanship—if the conferees are as competent in economics as they are in Christianity. And why not?

Newton Center, Mass. EDGAR S. BRIGHTMAN.

EDITOR THE CHRISTIAN CENTURY:

SIR: It can be assumed that most readers of The Christian Century are in sympathy with the purposes of Dr. Albert W. Palmer in his able article, "What Should the Churches Do Now?" His analysis is sound. Economists who differ on other points agree that the deepest roots of war in the modern world are tied up with trade and control of natural resources. Neither is there serious question in the minds of most of us about whether consideration of political and economic questions lies within the proper sphere of the churches, to which, presumably, nothing human can be foreign, and whose high office it is "to hold the world together."

But when all this is agreed upon, the question remains whether the most effective thing for churches to do at the present moment is to undertake the calling of a world economic conference under their own auspices. While this may seem heroic it might prove unstrategic. Some of the difficulties are suggested, but not com-

pletely met, by Dr. Palmer's anticipations of possible objections. As the present writer sees it, there are at least three fundamental and almost insuperable barriers in the way of carrying through any such plan at the present time.

1. As the world is now organized governments alone, acting in cooperation, are in a position to put any conclusions that may be reached with regard to the causes and cure of war into practical operation. At the very best a conference under religious auspices could be only advisory, and it might turn out to be only a gesture, saving the face, possibly, of the religious groups participating. It is plain that some governments would oppose such an effort openly, especially governments under National Socialist, fascist or soviet control. Other governments might be jealous or suspicious, as, for example, some of those among our South American neighbors. Others, like our own, and other leading democracies might be officially indifferent. While not actively opposing they might say, We cannot give an endeavor of this kind open sanction or encouragement, principally because of differences of opinion in your groups. This does not mean that churches in free countries cannot and ought not to use the right of petition to induce their own governments to take appropriate action. But if governments found it impossible or inexpedient to do so they could hardly give open support to outside efforts to accomplish the same end.

2. In order to be effective an effort of this kind on the part of the churches would need to be thoroughly ecumenical. And just now it is all too clear that the mind of the churches is not sufficiently clear or sufficiently united for such an effort. In all probability Christians in National Socialist, fascist and soviet areas would not be permitted to participate. The Eastern Orthodox area is not sufficiently organized along social lines to lend a hand. Prominent individuals might participate, but action by governing bodies of these churches is too much to expect. And divergences would appear in the Protestant groups in this country and elsewhere. Very likely many conservative groups would refuse to have anything to do with such a venture in an untried area. Jewish groups could cooperate and in all probability would, and this would be invaluable. But the great Roman Catholic body would hold aloof as it has heretofore from all movements looking in an ecumenical direction. So when the conference came together it would consist of outstanding individuals and of various remnants of the Christian and other religious groups of the world. Unfortunately, when there is supreme need for it, ecumenicity among religious people proves to be as yet only a dream.

3. Throughout the greater part of their long history churches of all kinds have been dealing principally with aspects of life other than political or economic. It is a fair question whether from within their own ranks churches likely to participate in a world economic conference could supply the technical knowledge and skill necessary to deal with the problems that would come before it. They would have to fall back upon experts drawn from the universities and from governmental departments. And there is no guarantee that such experts would approach the questions except in the spirit of free inquiry. Best minds would not want to be bound beforehand to reach conclusions consistent with the principles of the religionists who had called them into counsel.

But there is an alternative. Certainly a great deal more of painstaking inquiry is necessary before we can expect united and effective action by churches in an area of this kind. And such churches as could act together are in a position to render invaluable service both to themselves and to the world by promoting these more searching inquiries into the economic and other causes of war. If, for example, over a period of years, for several weeks or months each year in some university center, here or abroad, under the auspices of the Federal Council of Churches, or of the newly formed World Council, causes of war could be relentlessly examined from the point of view of Christianity and other religions, effects would be wholesome and far-reaching.

There is a helpful precedent which might guide in such an undertaking. After the World War opinions, especially with regard to the renewal of international relations of all kinds, were chaotic. President Garfield of Williams College and a few kindred minds seized the moment, and with the cooperation of the college organized, financed and successfully carried on the Institute of Politics over a series of years. It secured participation of best minds from leading countries. It developed an excellent technique of inquiry, and, as is well known, it did influence public opinion and the action of governments at many vital points. Why not a similar program along the lines suggested by Dr. Palmer under religious auspices?

Sandwich, Mass. JOHN M. TROUT.

EDITOR THE CHRISTIAN CENTURY:

SIR: Dr. Palmer's plan for a world economic conference answers the call for action that has completely demoralized the peace forces since Munich. It lifts this action to a level in keeping with Christian principles and ideals. Such a conference would serve as a rallying point and restore the morale of all peace-lovers and peace-makers. We should then be able to keep up stiff resistance in the face of high-powered and insidious propaganda. But above all, churchmen would be taking their rightful place in constructive leadership with respect to the most pressing moral problem of our time. Let us indeed "turn on the light"! Let the church point to that vision and intelligence which will promise the coming of the Kingdom of God, step by step, in the perspective of the long view.

El Paso, Tex. HAROLD H. WRIGHT.

EDITOR THE CHRISTIAN CENTURY:

SIR: Many of us Chicago neighbors of Professor Palmer are by no means "sold" on the suggestion of himself and others to call a world economic conference. Some of us who are technically engaged in the administration of Christian education see grave dangers in this. The debacle of Henry Ford's boatload of pacifists who junketed the Atlantic to end the war is by no means forgotten, and this is an absolute duplicate in "fiddling while Rome burns." Students of history realize full well that the rooting of the war problem today is not economic but historical in an attempt to bring to rebirth the gods of the Middle Ages.

Conventions and conferences are practically passé so far as workmen in the field are concerned. To the professional promoter and to the platform man who lacks theme material they furnish the same until a new convention can be thought out. A mad dog like Hitler would welcome such killing of time. Let us do something with teeth therein rather than spend another year talkfesting.

Chicago. CHARLES P. PROUDFIT.

EDITOR THE CHRISTIAN CENTURY:

SIR: President Palmer is deserving of the gratitude of every person who is concerned with the world's drift towards chaos for his recent articles advocating a world economic conference. If the multifarious organizations across the world regarded as the Christian church desire to be a vital factor in determining the course of human history it is apparent that now is the time for action. To delay means that forces inspired by leaders who conceive life wholly in secular terms will surely dominate and determine the world's ethics.

It will be a tragedy of momentous consequences if now the church fails to act, first, with united voice in urging President Roosevelt to take the initiative in calling a world conference, and failing in this to do so through its own leadership. Should the World Council of Churches or the Federal Council fail to act, I heartily second the proposal made by a recent writer that Dr. Palmer himself take the responsibility and invite outstanding leaders to an initial conference to consider an agenda for action to be followed through on the basis of his proposals.

Community Church Workers of the U.S.A., Inc.,
New York City. HARRY LINCOLN MACKENZIE.
Executive Secretary,

A More Christian Attitude?

EDITOR THE CHRISTIAN CENTURY:

SIR: Henry P. Van Dusen's article, "Stop Arming Japan!" is fifty per cent right. I agree with him, but feel that a more Christian attitude would require us to stop arming China also.

Mutual Church of Christ, WILLIAM E. HARRIS.
Mutual, Okla.

NEWS *of the* CHRISTIAN WORLD

New York Prays as Old Year Dies

Churches of All Faiths Draw Crowds—Marriage on Way Out?—Federation of Churches Announces Study Courses

(Correspondence from New York)

NEW YORK, Jan. 2.—"Revels and church services usher in 1939 here as world renews peace hopes," was the headline of the *New York Times* New Year's Day. It indicated the striking juxtaposition on New Year's eve of the religious and secular response to basic fears and hopes of the people for themselves and their world. Times Square was black with multitudes swarming the streets and sidewalk. In the center of thousands of intoxicated noise-makers the community Christmas tree looked down. While hotel and restaurant managers were publicly proclaiming it the gayest celebration since 1928, privately they were speculating on the reason for the decline in customers. They blamed it on the week-end habit. Before the 3 A.M. Sunday curfew they were cutting prices to a half or quarter.

* * *

Churches Call for Human Service

Meanwhile many churches, better accustomed to week-ending, were holding large congregations. "The way to start a new year is on your knees," said Milo H. Gates, dean of the Cathedral of St. John the Divine, to 700. Three thousand attended the service at downtown Trinity, where the rector, Frederic S. Fleming, called for those who could say, "I live in a city that hath foundations whose builder and maker is God." A processional litany was sung. At Riverside Church, Dr. Fosdick spoke to 1,500 for racial tolerance and peace.

St. Patrick's held its service at 8 P.M. and ended at 9:30. Msgr. Lavelle encouraged his congregation of 1,000 by saying that "everyone who has ever lifted his hand against the church has felt the hand of the Lord upon him; he died and the church went on stronger than ever." Israel Goldstein, rabbi of Congregation B'nai Jeshurun, praised President Roosevelt and Pope Pius IX for their "valiant espousal of human rights."

* * *

Women Should Work

"The institution of marriage is on the way out unless the economic usefulness of women again becomes a prime reason for a man to marry," predicted Will Durant, philosopher and author, at the Free Synagogue, of which Dr. Wise is rabbi. He urged women to keep their jobs after marriage so that bachelors will not think of them as "an expensive ornament or for the satisfaction of sexual needs."

* * *

State Socialist Party Dissolves

Norman Thomas told the Ethical Culture Society that American democracy must be taken off the defensive and employ a new integrity and vision in solving the problems facing it today. Mr. Thomas has recently been through a trying time and has exemplified personally the very integrity and vision he praised. The Socialist party in New York state has voted under his leadership to dissolve as a political party and urged its members individually to join the American Labor party. Its vanishing vote and its failure to persuade the American Labor party to take it in as a uniting group were the reasons for the move. Throughout the period of complicated maneuvering among leftist groups in the last decade Mr. Thomas has exhibited a rare combination of devotion to principle, readiness to face realities, and freedom from personal ambition or bitterness.

* * *

Church Federation Announces Study Courses

The Federation of Churches has announced two study courses. One, for everybody, on growing in spiritual power, begins on Monday, Jan. 20, at 8 P.M. in St. Nicholas Collegiate Church. John Sutherland Bonnell, John W. Suter, Jr., George A. Buttrick, Clarence Dickinson, C. Jeffares McCombe, Joseph R. Sizoo and Robert W. Searle are the leaders. The other, for pastors only, will be conducted by Dr. Smiley Blanton, psychiatrist, Dr. Harry Bone, consulting psychologist, Otis R. Rice, instructor at General Theological Seminary, and Robert E. Brinkman, lecturer at Drew Seminary. This course on mental hygiene and personality will be held at General Theological Seminary beginning Jan. 9.

* * *

Pacifist Program For 1939

The War Resisters League offered a pacifist program for 1939 at its 15th anniversary dinner at the Capitol Hotel. David de Sola Pool, Elmore M. McKee, rector of St. George's Episcopal Church, and George W. Hartman, professor of education at Teachers College, spoke. Leon Rosser Land, leader of the Bronx Free Fellowship, presided.

* * *

A Brief for Jersey City

The *New York Times* voiced strong editorial approval of the brief filed by the special committee on the Bill of Rights of the American Bar Association as "friend of the court" in the matter of Mayor Hague's denial of free speech and free assembly in Jersey City. "A speaker ought not to be suppressed because his opponents propose to use violence," read the report. "Some danger of disorder must be faced for the importance of the constitutional right of free assembly." "This brief ought to be on file in every police station, public library, . . . and certainly in the home of every voter in Jersey City," said the *Times*.

Mayor Hague's answer was to call Norman Thomas, Roger Baldwin and Morris L. Ernst, attorney for the American Civil Liberties Union, three "communist leaders" and cite them as instigators of the Bar Association's move. On the main issue he had not a word to say.

BRADFORD YOUNG.

Churches Collect For China Relief

Cincinnati Ends Drive to Aid Chinese—Taft for President?—Anti-Gambling Drive Results in Compromise

(Correspondence from Cincinnati)

CINCINNATI, O., Dec. 25.—Culminating in a large good will luncheon where each guest paid $1 for a single dish of food, the Cincinnati Church Committee for China Relief concluded a highly successful drive. Harper Sibley, the chairman of the national committee, and Frank Nelson, who is in his fortieth year as rector of Cincinnati's leading Protestant parish, spoke and Charles P. Taft presided. Mrs. Taft was the chairman of the local committee. With most of the churches not having had the chance to report their collections, nearly $10,000 has been raised already. The only discouraging note about the whole drive was that the excellent publicity on the need in China was not continually accompanied by publicity concerning our exports of war materials to Japan. Walter B. Judd of the American Committee Against Participation in Japanese Aggression was here and informed us that over half of all Japan's supplies come from the United States, but his speech received comparatively small notice.

* * *

Charles Taft For President?

One interesting sidelight of Mr. Sibley's visit to Cincinnati was his statement about Charles Taft: "No man in the Republican party has a firmer grasp of the problems that confront us today, none has more sincerely liberal views, and certainly none has greater charm—and we have seen what charm will do—than Charlie Taft." Thousands of Cincinnatians echo this opinion of the former president of the United States Chamber of Commerce and would be only too delighted to help send their highly respected councilman to the White House.

* * *

Compromise on Gambling

City Manager Sherrill's drive against organized gambling has, of course, met with considerable resistance from affected groups, particularly the Catholic Church. A compromise was finally reached whereby bingo for smaller prizes was permitted, even though it is still contrary to state law. Unexpected comfort for the proponents of gambling came from John Malick, local Unitarian minister, when he urged that the state legalize gambling.

* * *

Lending a Hand to Nazism's Victims

Addressing the Foreign Policy Association Emil Ghory, Arab nationalist leader, said: "If the great powers would make one-fifth the sacrifice we have made in Palestine and receive one-fifth as many

Jewish refugees in proportion to population, there would be an end of the refugee question."

A tremendous mass meeting was held in Emery Auditorium to protest against German barbarism and indicate to local Jewry the profound sympathy of non-Jewish groups. Twenty-five hundred people turned out for one of the finest and most spontaneous expressions of sympathy ever witnessed in the city. Among those who spoke were representatives of both labor groups, the mayor, two veterans, a colored clergyman, a Catholic priest, an Episcopal professor, a Presbyterian parson and a city councilman.

The Cincinnati Peace League undertook a splendid project before Christmas in the selling of peace candles, most of the proceeds of which will go to the aid of Christian German refugees. To date nearly $1,000 has been raised.

* * *

Protests Against Father Coughlin

Many in this area have been concerned over station WCKY's substituting Father Coughlin for Dr. Fosdick on Sunday afternoons. Efforts to have National Vespers return to the air in this area have finally secured from station WCKY the promise to transcribe the program.

Referring to Father Coughlin's recent anti-Semitic attack, Rabbi Heller denounced him as "a strident voice of evil and untruth. True Americans are aware that the danger to our land comes from those who whip up suspicion, hatred, prejudice, . . . who, under the pretense of truth-telling, spread untruth to the four winds. . . . I do not advocate that the right of free speech be taken from Father Coughlin, for I believe in freedom even for such vicious nonsense. But I cannot believe that the authorities of the Catholic Church, when they come to see this, . . . will permit him to misrepresent them, to speak as a priest, as it were, from the forum of his church."

* * *

Council of Churches Anticipates Great Year

The council of churches is having a great year under the presidency of Jesse Halsey and the executive guidance of Dr. Atkins and Mr. Gates, who is now a full-time member of the staff. Charles Clayton Morrison gave a brilliant and stirring speech before the council recently and drew an unusually large attendance. A new vacation school has been started near Mt. Adams under council auspices by Episcopal women. Leadership schools are more numerous and stronger than ever before. Despite the much regretted illness of Dr. Atkins, the council is looking forward to a successful campaign in January for $25,000.

* * *

Notes on the Civic State

Bleecker Marquette, executive secretary of the Better Housing League, reports that less than 1½ per cent of the city's 40,000 dwellings in the basin could be termed "very good," and nearly 30 per cent could be called definitely "poor." Cincinnati's playground facilities are only one-third of the accepted standard. This is the only metropolitan center in the state to enter the new year with a surplus of poor relief funds. The city's police force is just two-thirds as large as the average for comparable cities, with 300 more men needed to make it adequate.

* * *

And So Forth

William Montgomery, for nearly seven years the pastor of the Mt. Auburn Presbyterian Church, has accepted a call to the Presbyterian church of Glens Falls, N. Y. Kenneth Wilson of Akron comes to St. Mark's Episcopal in Oakley. John Lukens, formerly of Princeton and Beirut, comes to the North Presbyterian Church. Mr. Lukens' former pastorates were in Sewickley, Pa., and Portsmouth, Ohio.

G. W. C. Hunt has been elected president of the Methodist Union. Judge Nichols was chosen to head the newly organized Presbyterian Foundation.

J. N. Ervin recently celebrated his 60th anniversary in the pulpit of the Presbyterian church of Dayton, Ky. This has been the only parish he has ever had and constitutes a remarkable record. The entire community paid tribute to him and over $1,500 was raised to endow an orthopedic ward for children in a local hospital.

WILLIAM H. HUDNUT, JR.

Ministers Week at Chicago Seminary

Features of this year's session of Ministers Week at Chicago Theological Seminary, Jan. 30-Feb. 3, will be the triennial convention of the seminary; the Graham Taylor memorial programs, with addresses by Charles E. Merriam, Paul Hutchinson and Dr. Taylor's daughter, Miss Lea Taylor; and the Alden-Tuthill lectures, delivered by John C. Bennett on the theme, "Current Theological Perplexities." There will be nine short courses conducted by Professors Holt, Robinson, Pauck, Eastman, Edwards, McGiffert, Kincheloe, Cole, Boisen, Beatty and Mrs. A. W. Palmer. Full details may be had by addressing Pres. Albert W. Palmer, 5757 University Ave., Chicago.

Americans Protest U. S. Aid to Japanese Aggression

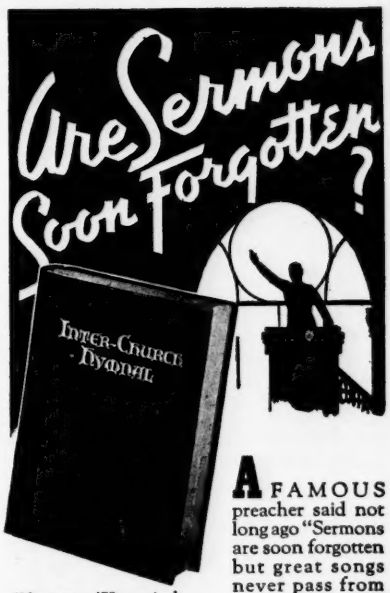
A group of prominent American citizens have organized as "The American Committee for Nonparticipation in Japanese Aggression," with headquarters at 8 W. 40th St., New York. The aim of the committee, which is strongly backed by E. Stanley Jones, is "to inform the American people with regard to the extensive and deplorable aid now being given by this country to Japan in her aggression against China."

Episcopal College Work Secretary Goes to New Post in Washington

Dr. Theodore Wedel, secretary for college work on the Episcopal National Council since 1934, has accepted appointment as director of studies at the college of preachers associated with Washington Cathedral.

Jewish College Names Refugee Scholars to Faculty

Dr. Arthur Spanier and Dr. Erich Werner, both of Berlin, have been appointed members of the faculty of Hebrew Union College, Cincinnati, O. Dr. Spanier was formerly librarian of the Hebrew Jewish section of the Berlin University library. Dr. Werner has been in America for some time. Nine German refugees have recently been admitted to the student body of the Cincinnati school.



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Religious Amity in New England

Anti-Semitism Brings Jews, Catholics, Protestants Together—Providence Reduces Auto Death Toll

(Correspondence from New England)

BOSTON, Dec. 31.—At the regional conference on "The Future of Judaism," Vice-President James P. Adams of Brown University declared that rational and emotional interest in social reforms is vain "without the burning force of deep religious conviction. War, economic injustice, political corruption grow out of the apathy and greed of individual citizens." Providence churches and synagogues have sought to prove that they share such religious convictions. At Temple Emanuel, Dr. Samuel T. Clifton, of Plymouth-Union Congregational Church, said: "The Pilgrims were successful in governing the colonies because they first governed themselves. We live in a day when it is easy to be a pagan. The fathers worshiped God rather than gold!" The shocking atrocities resulting from anti-Semitism in Europe give warning and motive.

The Rhode Island Seminar of Human Relationships is cooperating with the Committee for Relief of Oppressed Minorities to raise $150,000 and demonstrate "the religious solidarity of the state." The Providence *Visitor,* Roman Catholic organ, declares that "advocates of totalitarianism are loud in their denunciation of democracy. American democracy was founded upon a sound philosophy of the nature of self-rule, and the basic principles have been embodied in the Constitution."

* * *

Providence Displays The White Flag

Providence's white flag is a sign not of surrender but of victory. In 1937 the head of the accident prevention bureau, Sergeant Earl F. Adams, studied every traffic accident and proved that the bulk of fatalities involved adults with defective vision and hearing and that such accidents could be reduced by a strict 25-mile-an-hour speed limit. Police Superintendent John J. Parker knew that, without public support, such an ordinance could not be enforced even by three times the number of policemen he had. So he appealed to newspapers and radio. Patrolmen delivered 80,000 posters to parents and as many cards to drivers. A spectacular experiment proved that an automobile, strictly holding to the speed limit, could cross the city sooner than one allowed to disregard the rule and red lights.

A year ago Dec. 1, the white flag was raised to proclaim a day on which there had been no traffic fatality. But in December there were 89 accidents resulting in injury and four times a black flag mourned a fatality. Not till Feb. 9 did the campaign of education produce its full effect. When 100 days passed without a fatality, patrolmen wore white bands on their arms. Even the effects of the hurricane, raising the accidents in October to 96, left the number 24 below the record for that month a year before. The fatalities in 1938 were 14 against 41 in 1937. The National Safety Council hailed the record as "the lowest death rate and greatest number of deathless days of any city in the country with 250,000 inhabitants. . . . Providence has proved to the world that it can be done!"

* * *

Editor Returns to The Pastorate

It is a real loss to Rhode Island and to religious journalism that Rev. Frederick A. Wilmot, who for 15 years has been the religious editor of the Providence *Journal,* closed his work with the edition of Dec. 10, to begin his pastorate in the Universalist Church of Fitchburg, Mass. The clergy of the state gave a testimonial farewell dinner to Dr. and Mrs. Wilmot in the Central Congregational Church Dec. 8. The impartial and comprehensive picture which he has given every week of religion today has greatly contributed to the cordial feeling existing in a state founded by the protestants of Protesantism, with a majority of its population today adhering to the Roman church.

* * *

Report on Rural Church Soon to Appear

The findings of the Conference on the Rural Church, held last May, will be published early in January under the title *The Church and Rural Life in New England.* The report is of more than sectional significance, and vitally concerns urban as well as rural churches, since the urban birth rate is steadily declining and city churches will have to recruit their membership more and more from rural areas. Of most general interest is the paper on "Capitalism and Christianity," a defense and diagnosis of the prevailing system by a manufacturer, Ralph E. Flander of Springfield, Vt. He declares that capitalism cannot be treated as an impersonal phenomenon. Yet he does not believe that any change of *system* will avail. "The Kingdom must come within us!"

To meet the needs which this survey reveals the country church commissions plan an enlarged program and budget. The Ocean Park conference to be held in June will discuss the possibility of "A United Rural Church." E. TALLMADGE ROOT.

Anti-Saloon League Elects Bishop Cushman as New President

Meeting late in December in Memorial Hall, Columbus, O., where 25 years ago they launched their drive for prohibition, leaders of the Anti-Saloon League of America predicted a return to prohibition as they closed their sessions. Dr. Ralph S. Cushman, Methodist bishop of the Denver area, who was elected president to succeed Dr. J. R. Hobbs of Birmingham, declared in his address that "the most serious weakness of the church in America is toleration of the liquor traffic and associated evils."

New York Schools to Teach Tolerance

New York city public schools will be required to devote two assemblies each month to the teaching of tolerance and good will, according to announcement by Dr. Harold G. Campbell, superintendent of the New York schools. The decision comes as a result of the "tolerance" resolution adopted at a recent meeting of the city's board of education. Suggested by Mrs. Johanna Lindlof, the resolution urged that programs be arranged to "develop esteem, respect, good will and tolerance."

England Uneasy as Dictators Scheme

Mistrust of German and Italian Governments Increases—English Homes Opened to Refugee Jews

(Correspondence from England)

LONDON, Dec. 16.—Thanks to their technique the dictators certainly keep us from any sense of security. The air is still charged with uneasiness. When statesmen are not speaking their press is busy, at once abnormally sensitive to the criticism of others and brutally candid in its condemnation. The press dinner at which the prime minister spoke became in effect an international event, in which the whole world listened for signs of policy in every word. The Germans stayed away, and we were all speculating what in the manuscript offended them. Curiously enough, the most important thing to measure was the applause. This, coming as it did from the keenest students of public affairs and in my judgment the observers most free from illusions, was most significant. But what a perpetual danger this "jumpiness" brings!

* * *

Concealed Threats Behind Words

There are signs that the German statesmen are not entirely steeled against the judgment of the world upon their Jewish pogrom. But at the moment it looks as if they were exploiting the generous desire to help the refugees for their own financial enrichment.

What Italy means to do next, we are all left to guess. The pitiable thing is that all dependence on the words and even the bonds of others is at an end. We no longer consider words at all, but what we suppose they are intended to conceal. The air is still heavy, and our chief consolation is that while there are many voices crying "war," there is no war. The chancellor tells us on his word of honor that in September there was no bluff in the policy of Germany, which had 3,000 tons of explosives ready to release upon this country.

* * *

The Appeal of the Refugees Not in Vain

Much is being done to meet the tragic needs of the refugees. The *Times* has opened a fund which has at once received a generous response. On every hand I hear of steps taken to give homes to such Jews and non-Aryan Christians as may be permitted to come to this country. In one church which I visited not only will individual members do their part, but the church as a church has undertaken to be responsible for a lady of Jewish race who is now without home or country or friends.

It is hard to exaggerate the disastrous effects which this Jewish persecution has had on our relations with Germany. Lord Londonderry is perhaps the statesman in the front rank who most of all has advocated an understanding with Herr Hitler. But he has spoken words of uncompromising vigor upon this German persecution. He has said that we cannot in any circumstances hand over any populations which

look to us for protection and guidance to the tender mercies of a country which seems disposed either to exterminate a section of its population, or to allow them to live in conditions of such a barbarous character as to call for the condemnation of every right-minded man or woman throughout the civilized world.

* * *

A Monument to Lord Oxford

There is to be a statue of Lord Oxford in the House of Commons. He will be remembered fittingly in the members' lobby. He was supremely a House of Commons man, and he will stand with Joseph Chamberlain, another Commons man, against whom in life he fought many battles. The House of Commons did honor to Lord Oxford and speakers from the various parties spoke eloquently of him. Nothing could have been better than Mr. Attlee's tribute. He spoke of the way in which Mr. Asquith (as we still like to name him) triumphed over adversity: "He maintained an equable mind and an almost Roman fortitude. Magnanimous to his opponents, intensely loyal to his colleagues."

* * *

The New President of the Royal Academy

Sir Edwin Lutyens succeeds Sir William Llewellyn as president of the Royal Academy, the latest in the line which goes back to Sir Joshua Reynolds. Sir Edwin is an architect who has a distinction which falls rarely to architects: he is known by name to the general public. Architects have to be content, as a rule, with anonymity. Sir Edwin has designed many buildings; he was the chief adviser in the building of the new Delhi; he is the architect of the Catholic Cathedral which is rising in Liverpool; the Cenotaph in Whitehall is one of his masterpieces.

* * *

And So Forth

Dr. D. Martyn Lloyd-Jones has been invited to become associate minister with Dr. Campbell Morgan at Westminster Chapel. Dr. Lloyd-Jones has shared this pulpit for some time and has won a marked response from his hearers.

Through a "missed connection" Dr. Stanley Jones was able to spend a Sunday evening in the City Temple along with Rev. Leslie Weatherhead.

The University of Wales is giving a D.D. to Prof. C. Harold Dodd, whom it claims as a son of Wales. Dr. Dodd was born in Wrexham. His latest book, *History and the Gospel,* which consists of lectures delivered in America, will bring home to many new readers the interpretation of "realized apocalypse" which Dr. Dodd has presented with power.

A film called "The Prince of Peace," prepared for use in churches, was seen this week by an audience of the clergy and other religious workers. The Religious Film Society and the Cinema Christian Council have been associated with its preparation.

The minister of health, Mr. Walter Elliott, himself a doctor, is showing vigor in his attack upon cancer. It is intended to establish 12 new treatment centers, and to provide 1,000 additional beds for patients. The great thing is to kill the "bogey of incurability."

Mr. Winston Churchill has been delivering a series of powerful philippics against the government policy. He has spoken to his own constituency, in which I live, but his words have been addressed to the nation.

EDWARD SHILLITO.

Berkeley Minister Coming to Chicago Pastorate

Rev. Oswald W. S. McCall, for 17 years minister of the First Congregational Church, Berkeley, Cal., has resigned to accept a call to the pastorate of the First Congregational Church, Chicago. He begins his new work Feb. 1. Dr. McCall is an Australian and was a Methodist before going to Berkeley.

Rochester Churches Demand U. S. Stop Munitions to Japan

The churches of Rochester, N. Y., led by the federation of churches, recently sent to the President and secretary of state a petition signed by nearly 4,000 persons asking that the shipping of munitions and material for munitions to Japan be discontinued.

Emil Brunner to Address Drew Alumni

Dr. Emil Brunner, guest professor of systematic theology at Princeton Theological Seminary, will address Drew Seminary's midwinter luncheon for New York alumni at the University Club in New York city, Jan. 23.

Interfaith Cooperation Grows in America

An unparalleled spirit of cooperation among Protestants, Catholics and Jews in this country, in the face of the threats of totalitarian states, is stressed by Dr. Everett R. Clinchy, director of the National Conference of Christians and Jews, in his annual report. Dr. Clinchy cited the recent widespread protests by American churches against nazi persecution of Christians and Jews, and the participation of churches and synagogues in thousands of communities in a day of prayer for the oppressed, as evidence that "a new and glorious chapter in interfaith relations in the United States has been written." He said members of all faiths were increasingly uniting against "political party machines, led by nazi Hitler, communist Stalin, and fascist Mussolini," which "deny the sovereignty of God above all else, pour contempt on the spiritual values of the Judeao-Christian tradition,

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STATE OF WAR PERMANENT UNLESS—

by LOUIS WALLIS

ALL Europe, and eventually America, is moving inexorably toward war unless timely readjustments are made in the direction of economic justice. Against this background is the tragedy of Premier Neville Chamberlain's tory imperialism inherited from a turn-coat father (the late foreign minister Joseph Chamberlain), who began by challenging the economic injustice which breeds war, but who deserted the cause of democracy, promoted the Boer War, and offered an alliance to the German Kaiser in startling forecast of his son Neville Chamberlain's accord with Hitler today. (Includes a reprinting of the material formerly issued under the title "Safeguard Productive Capital.") *$1.00*

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and refuse to recognize those natural rights of freedom of conscience, freedom of church, press, of pulpit, and of religious organizational work."

Missions Leader Returns from Tour of Africa

Dr. Emory Ross, secretary of the Africa committee of the Foreign Missions Conference and of the Federal Council's African welfare committee, has just returned to this country from a seven months' tour of Africa and Europe.

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Dr. Boisen is Chaplain in the Elgin State Hospital and Lecturer and Research Associate in the Chicago Theological Seminary. $3.50

Willett-Clark

Musical Governor Will Take Office

Victor in Sensational Texas Campaign To Have January Inaugural—Interracial Body Warned of Anti-Semitism

(Correspondence from the Southwest)

WACO, TEX., Jan. 2.—Governor-elect W. Lee O'Daniel, whose sensational campaign, to the accompaniment of hill-billy music, for the Democratic nomination over 11 other candidates set all the country agog last summer, will be inaugurated in the Memorial Stadium of the University of Texas Jan. 27. The stadium seats 50,000. Sensation continues to revolve around the new governor. His pastor, J. Leslie Finnell, at a Ft. Worth Christian church, abandoned an Austin dinner in his honor, because of a rumor of political significance, although the announced purpose of the $100-a-plate invitation affair was to pay off a $50,000 debt on the church.

Upon stating that he had an "open mind" toward the return of racetrack gambling, O'Daniel was assailed by Texas Methodists and other evangelicals. Elected by tenant-farmers, the old-age pension bloc and industrial workers, the new governor's promised kitchen cabinet turns out to be a group of some 50 of the state's outstanding leaders in their fields, including finance. The incoming governor has just returned from a widely heralded trip to see Henry Ford and other northern capitalists, in the interest of Texas' commercial and industrial development, he said.

* * *

Baptist Executive Committee Makes Few Changes

This correspondent, as vice-president of the Southern Baptist Executive Committee, attended the semi-annual meeting held in December in Nashville, Tenn., whither all the Southern board's secretaries had been invited to bring along their presidents for a proposed revamping of business and financial plans. After prolonged consideration, few changes were made, the basis of allocating and administering funds remaining substantially as before. Strong protests against the persecution of Baptists in Rumania were forwarded. At a dinner in the First Baptist Church, attended by committee members, visitors, the entire Southern Sunday school board and the Tennessee state board, President L. R. Scarborough, leader of the south-wide revival campaign for 1939, outlined the objectives and progress of the evangelistic movement.

* * *

Do Texas Lobbies Exert Bad Influence?

The January issue of Dr. John C. Granberry's *Emancipator* contains an article on "The Texas Lobby," in which the author states: "Most Texas publications feed their readers with pap from the lobby spoon, and maybe that is why the current drift seems to be away from old-time religion and sound democracy." He then recites that whereas 99 per cent of the sulphur of the United States comes from Texas and Louisiana, two alien extraction companies own practically the entire output, and in Texas, through the influence of the lobby, pay less than half as much taxes as these same companies pay in Louisiana. Congressman W. R. Poage, of Waco, is quoted as asserting that Texas oil well owners, chiefly big alien companies, received a half billion dollar income last year and yet, with only 150,000 employees, paid less tax than Texas farm owners with 2,700,000 operators, and less than half as much as city real-estate owners. The author says these hired lobbyists are working against repeal of the present poll tax.

* * *

Interreligious Meeting

More than ordinary interest attached to the joint meeting of the Protestants, Jews and Catholics in Dallas. Gov. James V. Allred presided and an immense audience heard addresses from Rev. Edwin McNeill Poteat, Baptist of Cleveland, Father Michael Shern, Catholic of Weston, Mass., and Dr. Julius Mark, Jew, of Nashville. Throughout the state there has been a generous response to the campaign for relief funds for the refugee Jews from Germany.

* * *

Interracial Commission Warned Of Anti-Semitism

The Texas Commission on Interracial Cooperation at its annual December meeting in First Christian Church, Ft. Worth, proposed needed laws to be requested of the approaching legislature. Outstanding action was on the report of Dr. R. T. Hamilton for equalization of higher education, and the leading address was that of Dr. E. A. Elliott. Conditions on the college campuses were reported by the young people optimistically. There were, nevertheless, warnings against incipient anti-Semitism, given by Dr. Dan Russell of the Texas A. and M. College.

* * *

And So Forth

During the holidays the Southwestern Biblical Research Society held its annual session with Trinity University at Waxahachie, hearing papers from Dr. B. O. Herring and Dr. W. C. Morrow. Next year's meeting will be with Baylor University, whose December loss by death of Trustee Cullen F. Thomas and of two professors, J. W. Harrell and W. P. Meroney, has occasioned sadness in Christian school circles.

Pleasing to all Texans was the recent Dallas dinner given in honor of Mrs. Grace Noll Crowell, the state's official poet laureate and the country's officially designated American mother.

JOSEPH MARTIN DAWSON.

Einstein Praises The Church

Albert Einstein, exponent of the theory of relativity, having looked first to the universities, then to the press, and finally to individual writers of Germany to defend freedom in modern life, now finds his hope in the church. "I never had any special interest in the church before," he says, "but now I feel a great affection and admiration because the church alone has had the courage and persistence to stand for intellectual truth and moral freedom. I am forced to confess that what I once despised I now praise unreservedly."

Highlanders Seen As Dying Race

Report Shows Sharp Decline in Scotch Highland Population—Scottish Church Will Set Up Judicial Commission

(Correspondence from Scotland)

EDINBURGH, Dec. 20.—Unless measures are taken to avert it, we are faced with the slow but sure extinction of the Highland race—such is the statement of a member of the committee on the Highlands and islands of Scotland which has just issued its report. The "Canadian Boat Song" (1829) enshrines the yearning for "the lone shieling on the misty island" of the emigrants who, 100 years ago, were driven from the Scottish Highlands to make room for sheep. Today the Highlands face the grave problem of the drift away of their best youth to the industrial areas and the large towns; there is no yearning to return.

In the seven Highland counties, covering almost half the country, the population has fallen 15 per cent in the last 20 years. There is a growing preponderance of older groups. In days gone by, crofting (farming on a few acres) and inshore fishing yielded a hard-won and meager livelihood, but the standards of an earlier generation make no appeal—"and quite rightly," as the *Scotsman* says—to today's young people. Post-war economic conditions have made impossible a standard of living at all consonant with the social changes which have taken place. Such a position is lamentable in an area with great potential resources for agriculture, forestry and fisheries, which should be one of the great playgrounds of Europe. The report sets forth a large constructive program. Only a bold policy will meet the situation.

* * *

New Bill for Housing

In submitting to the House of Commons a bill which seeks to give a sharp impetus to house building in Scotland, the secretary of state disclosed that the country still requires little short of a quarter of a million new working class homes to rehouse about a million of our people. In the course of the debate some disturbing facts were disclosed. One member's description of a five-room house in Glasgow, occupied by 50 people, shocked his hearers. Another member asserted that in his constituency there were whole streets of hovels in which he would hesitate to kennel his spaniels. These cases are doubtless extreme, but a statement that housing conditions are worse today than when, after the war, plans were started for reforming them, met with general assent.

* * *

Scottish Church Fears Bureaucracy

A proposal to set up a judicial commission of Assembly to deal with cases of discipline is creating quite a flutter throughout the Church of Scotland. It interests Scotsmen to learn that such a commission already exists in the Presbyterian Church of the U.S.A., and the desirability of having a group of specially qualified persons hear such cases is generally agreed on. But there is some hesitation lest the Assembly delegate its powers in too absolute a fashion. There will probably be some modification of the present proposal, but it is likely that a judicial commission will be set up. The whole discussion is healthy evidence of the desire jealously to safeguard the supremacy of the Assembly.

* * *

Famous Mission Has Jubilee

Rev. George Jackson will probably be best known throughout the churches as the center of a theological storm while he was on the staff of Didsbury College of the Methodist Church. In Scotland, however, he will always be associated with the Edinburgh Central Hall mission. He came north in 1888, almost straight from college, to found a Methodist congregation in the west end of Edinburgh, and in a short time was one of the most notable figures in the religious life of the city. Within a few years Central Hall was built, and there Dr. Jackson preached to crowded congregations Sunday after Sunday, while during the week the place was a hive of activity. After a ministry of 18 years, he moved to Toronto and ultimately to Didsbury. Though he has been somewhat fiercely attacked on account of his liberalism, no Methodist leader stands higher today in the esteem of his church. His ministry gave fresh impetus to the work of many Edinburgh churches. Central Hall is still going strong. Dr. Jackson and his successors in the ministry there took part in the jubilee celebrations, and Edinburgh Corporation recognized the event by a civic reception.

* * *

And So Forth

A halo of romance has grown around the smithy at Gretna Green where so many runaway couples from across the English border were married. Under a bill now before Parliament, marriages at the smithy forge will become things of the past.

H. M. S. "Caledonia," training ship at Rosyth dockyard, was the meeting place last month of the presbytery of Dunfermline and Kinross. The occasion was the induction of the new Church of Scotland chaplain, Rev. A. A. Orrock.

Rev. J. Y. Campbell, for some years professor of New Testament at Yale and now minister of St. Columba's Church, Kilmacolm, near Glasgow, is to be the Church of Scotland Kerr lecturer for 1939-42. His subject will be "The Eschatology of the Gospels."

The Church of Scotland has raised over £45,000 during the year towards an accumulated deficit in its foreign mission fund, but there is a serious prospect of a renewed deficit on the current year of about £10,000, unless there is substantial increase of revenue within the next few weeks.

KENNETH MACLENNAN.

Ex-Kaiser Quoted as Calling Hitler 'Man Without God'

Wilhelm II, former kaiser of Germany, is reported in an article in *Ken,* national magazine, as having broken his long silence on the subject of Hitler, his successor, by deploring Hitler's godlessness, among other things. The remarkable statement appears in an article by W. Burckhardt, who reports that he interviewed the kaiser at the former monarch's retreat at Doorn, Holland. The question, "And yourself, Sire, what do you think of him (Hitler)?" evoked the terse reply, "Nichts!" But that was not all, according to Mr. Burckhardt. He quotes the kaiser as exclaiming: "There's a man alone, without family, without children, without God. Why should he be human?" And later: "He builds legions, but he doesn't build a nation. A nation is created by families, a religion, traditions: it is made up out of the

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hearts of mothers, the wisdom of fathers, the joy and exuberance of children."

Dr. J. H. Raven Resigns Teaching Post

Dr. John H. Raven has resigned as professor of Old Testament languages and exegesis at the New Brunswick Seminary, Reformed Church institution. Dr. Raven was elected professor in 1899. During the 40 years of his service at the seminary he lectured at Rutgers 1910-13, and taught at Princeton Seminary 1922-31. He was president of the New Brunswick Seminary from 1922 to 1924.

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Divinity School Gets New Head

Successor to Dr. Mackinnon at Pine Hill Chosen—Icelandic Church Has Jubilee —Downtown Churches Face Problems

(Correspondence from Manitoba)

WINNIPEG, Jan. 2.—With 120 years of tradition, Pine Hill Divinity Hall, Halifax, N. S., is one of the most historical theological colleges in Canada. It is also—as in moments of confidence its own graduates are wont to admit—one of the most distinguished. Within the present generation, three of its professors of theology have moved directly to the presidency of great Canadian universities (two of which were state universities): D. M. Gordon to Queens University; Robert (later Sir Robert) Falconer to the University of Toronto; and recently James S. Thomson to the University of Saskatchewan. Pine Hill's late principal, Dr. Clarence Mackinnon, a man of brilliant and versatile gifts, was one of the most widely known leaders in the Canadian church. Dr. J. S. Bonnell, of New York, recently said that Mackinnon did more for the elevation of the standards of preaching in Canada than any other religious leader of this century.

* * *

Successor Chosen

Considerable interest therefore centered in the selection of Mackinnon's successor. It was taken for granted that a man would be chosen, as was Mackinnon himself, from the active pastorate. The assumption was confirmed with the recent call to Alexander E. Kerr, minister of Augustine Church, Winnipeg. Mr. Kerr, a graduate of Pine Hill, and of Union Seminary, New York, began his ministry as assistant to Richard Roberts in the American Presbyterian Church, Montreal. From there he went to St. Andrew's Presbyterian Church, Vancouver, which, with the birth of the United Church in 1925, he led into union with Wesley Methodist. (Present minister-designate of St. Andrews-Wesley is Rev. F. W. Norwood, London.) From St. Andrew's, Mr. Kerr came to Augustine, Winnipeg, where for 10 years he has rendered a notable ministry.

Previous to his invitation by the Pine Hill board, Dr. Kerr had been unanimously nominated by the influential maritime presbyteries of Pictou, Truro and Halifax. And so far as one can judge, his selection has the rare distinction of being wise as well as popular.

* * *

Icelandic Congregation Has Jubilee

The largest Icelandic congregation in Canada (First Lutheran, Winnipeg) is this year celebrating its diamond jubilee. Through threescore years this church has had but two pastors. The first was Rev. Jón Bjarnason, founder of the Icelandic Lutheran Synod, perhaps the most liberal of the many Lutheran synods in America. The second was Dr. Björn B. Jónsson, whose more than 20 years of labor ended with his death during the jubilee celebrations. The third, Rev. V. J. Eylands, is just commencing his ministry. He has a task different from that of either of his predecessors. Dr. Bjarnason labored as an Icelander among Icelanders in Canada. Dr. Jónsson, with wise statesmanship, dealt with the changing life and conceptions of a generation of Icelandic parentage but Canadian birth. Mr. Eylands will have to labor among the third generation, now less Icelandic than Canadian, but retaining the remarkable gifts and qualities of a people who have been Canada's blue-ribbon immigrants.

* * *

Old Winnipeg Baptist Church Is Sold

A milestone of a different nature was recently marked with the sale of the First Baptist Church, Winnipeg, and dissolution of the congregation. During the generation in which Winnipeg was transformed from a tiny, sprawling town to a metropolitan city, the First Baptist Church was one of the great religious centers of the west. A long line of distinguished preachers, among whom John McNeill was perhaps the most widely known, kept the Baptist pulpit a power in the city. Unfortunately, Baptist congregations, particularly liberal Baptist congregations, do not seem to thrive in western Canada. As the old Baptist families who had maintained the church passed away, new ones did not come to replace them, and the church found it impossible to maintain itself in a downtown location. This year the congregation decided to sell the downtown building and divide its membership among other Baptist churches throughout the city. Pending final arrangements the congregation is worshiping with Broadway Baptists, of which the energetic young minister, newly appointed, is Rev. S. A. Westcott.

There is significance, not only for the Baptist churches but for all the major denominations, in the fact that the Pentecostal group which bought the church is every Sunday night taxing the auditorium capacity of 1,500 seats.

* * *

Downton Church Has Large Communion Class

One downtown church that is healthily growing is Knox United, of which the pastor is Rev. James W. Clarke. The United Church, fortunately, has not the problem of vanishing co-religionists which confronted

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IN THAT CASE . . .

what should you do?

CASE 6

A dull-minded but earnest young man of 25, who is a regular attendant at the church services, informs his pastor that he feels called to enter the work of the Christian ministry, and asks advice as to how he should proceed. He is a high school graduate and is at present employed as a clerk at the railroad depot. . . . It is evident in the interview that this decision has been a long time in the making and that he will be very disappointed if the minister should discourage him in his desires. **IN THAT CASE,** ***what should you do?***

CASE 13

The superintendent of the church school has served in that capacity for thirty-odd years. He is now well over 70 and finds his chief satisfaction in the exercise of this office. However, the church school has registered little growth and no improvement in the past ten years. The incumbent insists on holding a "joint opening service" over which he presides. His formulas and his prayers are so stereotyped that even the children know them by heart; he is uncritical in his selection of teachers, and it is generally recognized that a new superintendent is needed. **IN THAT CASE,** ***what should you do?***

CASE 15

A minister is appointed to a church in a large city. He soon discovers that much of the membership is a "paper membership," that the more active members come from a distance, and that people in the immediate vicinity of the building are scarcely aware of its presence. . . . **IN THAT CASE,** ***what should you do?***

CASE 23

In the choir there is a loyal member, who rarely misses a practice or a Sunday service, who sings lustily, and who is unaware that he often sings slightly off key. Other members of the choir are irritated . . . and a few church members have commented on the unfortunate situation. Much disturbed, but at a loss as to what she should do, the director of the choir comes to you asking advice. **IN THAT CASE,** ***what should you do?***

CASE 27

In their zeal for the missionary cause, the women of the home and foreign missionary societies are eager to secure the first opportunity to present their work to the congregation. Each wishes to be first in making its appeal. . . . This issue is not so serious in itself but is symptomatic of a cleavage between the organizations which is of long standing and carries over into the other women's work in the church. Since you are destined to be the arbiter of all such disputes, the presidents of the two societies come to you to "decide between them." **IN THAT CASE,** ***what should you do?***

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FREDERICK J. WEERTZ
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HUGH ELMER BROWN
First Congregational Church, Evanston, Ill.

HERBERT L. WILLETT
Community Church, Kenilworth, Ill.

JOHN HOWARD MELISH
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the Baptists, but any church with a downtown situation does present special problems. Dr. Knox seems to be meeting these in a masterly way. Significant of his church's vitality is the class of new members at its December communion. Eighty-two were received, 60 on profession of faith; and of the 60 the great majority were youths of college age and under. The communicants' classes were conducted by the assistant minister, a last year's ordinand, Rev. Donald P. Macdonald.

* * *

And So Forth

On Dec. 13 Rev. E. G. D. Freeman, newly appointed professor of systematic theology at United College, gave his inaugural lecture entitled "The Making of the Minister." Professor Freeman, a graduate in theology of Manitoba, and of Union Seminary, New York, has recently come from the pastorate of Port Arthur, Ont., to take the chair made vacant by the death of late Principal John Mackay.

Rev. W. H. Leech, late minister of Gordon United Church, Winnipeg, was stricken suddenly by death on Dec. 2.

Final figures are not yet available, but from reports to date the Manitoba conference of the United Church is $6,000 ahead of last year in its missionary givings. As the entire church is but $15,000 ahead of last year, Manitoba's increase, though small, is proportionately the highest in the whole church.

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Sydney Strong Dies In Seattle

Dr. Sydney Strong, widely known Congregationalist, died in Seattle on Dec. 30 at the age of 77. Dr. Strong's chief pastorates were at the First Church of Oak Park, Ill., Queen Anne Church, Seattle, and at Melbourne, Australia. A daughter, Anne Louise Strong, is an editor of the *Moscow Daily News,* English-language paper published in the Russian capital, and a son, Tracey Strong, is a secretary of the World's Y.M.C.A.

World-Wide Unification of Quakers Planned

The Religious Society of Friends is taking steps toward the world-wide unification and cooperation of Quakers. Representatives of the society in several countries are setting up the Friends World Committee for Consultation, for which approximately 50 members have already been appointed. In almost 300 years of existence the society has lacked a unifying or central agency. At present the denomination is composed of more than 50 autonomous Yearly Meetings widely scattered throughout the world. Only two world meetings of Quakers have been held in the past 18 years.

Zona Gale Dies in Chicago Hospital

Zona Gale, Pulitzer prize winning author, active supporter of the La Follette policies, and for many years member of the Board of Regents of the University of Wisconsin, died in Passavant Hospital, Chicago, Dec. 27 of pneumonia. Miss Gale's home was in Portage, Wis. She was a contributor to The Christian Century.

W.C.T.U. Reports Widespread Willard Celebration

Mrs. Ida B. Wise Smith, national president of the W.C.T.U., reports "increasing interest far beyond temperance lines" in the celebration during 1939 of the centenary of Frances Willard. Commemoration programs are being planned in countless communities of America and across the seas.

Race Relations Sunday, February 12

Interracial Week, Feb. 12-19, will be

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opened by the observance of Race Relations Sunday, Feb. 12. It is predicted that, because of the prevalence of racial hatred and persecution in many parts of the world, this special season will be observed more widely than usual this year. For suggestions as to its proper observance ministers and others should address the National Conference of Jews and Christians, 300 Fourth Ave., New York, N. Y.

Bartlesville, Okla., Plans An Anniversary

On Jan. 22 Bartlesville, Okla., will celebrate the 100th meeting anniversary of the Sunday Evening Federation, whose major purpose is to bring in outstanding pastoral and lay speakers for union Sunday evening services. Rev. Donald M. Sheridan, local founder of the organization, will be guest speaker for the occasion.

The New Films

These summaries and evaluations are supplied by the National Film Estimate Service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Dramatic School

(Rainer, Goddard, A. Marshall) (MGM) Stage ambition drives heroine through factory work by night, dramatic school by day, dreams, romance and disillusion, to final triumph. Some trivial and unconvincing stuff combined with much drama of real power. Notable roles by Rainer and Sondergaard.

For A: Very good of kind. For Y: Probably good. For C: No.

Kentucky

(Loretta Young, Richard Greene) (Fox) Expert technicolor film of great pictorial charm in story about fine horses and fine people. Simple, appealing romance, genuine human values and character interest. Notable role by Brennan as grand old southern colonel. Authentic, colorful, suspenseful, Derby race climax.

For A, and Y: Excellent. For C: Probably mature.

The Little Adventuress

(Edith Fellows, Richard Fiske) (Columbia) Routine racetrack story with the usual run of hard luck for principals. One new angle—little girl turns jockey and rides her horse to victory after regular jockey's double-crossing is discovered. Acting better than the story.

For A: Hardly. For Y: Mediocre. For C: Unsuitable.

Next Time I Marry

(Lucille Ball, Jas. Ellison) (RKO) Fast, flippant, laughably absurd farce. Spoiled heiress would marry titled nitwit, but father's will specifies American husband. She "buys" WPA laborer-hero, plans quick divorce. Chase to Reno via trailer ends in wife's "taming" and real love for husband.

For A: Depends on taste. For Y: Doubtful. For C: No interest.

Paris Honeymoon

(Bing Crosby, F. Gaal) (Para) Slight, fantastic romantic comedy laid in attractive settings of mythical European country. Bing, millionaire cowboy, is engaged to heiress but marries persistent peasant maid. Deft comedy by Tamiroff. Much use made of liquor which causes funny convulsions.

For A: Thin. For Y: Perhaps. For C: Little interest.

Secrets of a Nurse

(E. Lowe, D. Foran, Helen Mack) (Univ) Grim, tedious, incredible melodrama involving nurse, pugilist-hero, successful criminal lawyer and gangsters. Ingredients are crooked fight, three murders, an execution, trial which convicts hero of murder, and last minute confession that saves him.

For A: Mediocre. For Y: Unpleasant. For C: Certainly not.

Sweethearts

(MacDonald, Eddy, and outstanding cast) (MGM) Victor Herbert's music, beautifully sung and played in gorgeous settings. Rest is welter of torrential color, incessant sound, dizzying action. Charming original is hectically "modernized" with jazz tempos, fashion show, and is tiringly long.

For A: Disappointing. For Y: Probably good. For C: No interest.

Up the River

(P. Foster, A. Treacher) (FOX) Humorous farce showing "pleasant" side of prison, with inmates engaged in football and theatricals. Principals are two "con men," gridiron stars, who escape to save fellow convict's mother from fleecing by crooks and return in time to win game by amusing coup.

For A: Probably amusing. For Y: Doubtful theme. For C: No.

Best Recent Family Films:

Listen, Darling
Men with Wings
Just Around the Corner
Breaking the Ice
Artists and Models Abroad
Christmas Carol

Best Recent Films for Adults:

The Great Waltz
Young Doctor Kildare
The Shining Hour
Stablemates
A Man to Remember
The Young in Heart

Next Week

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